# A CATECHISME,

or first Instruction and Learning of Christian Religion.

Written in Latine by *A. Nowell.*

¶ *And translated into Englishe.*




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# To the moſt reuerend Fathers in God, my Lordes, Mathew Archbiſhop of Canterburie and Edmond Archbiſhop of Yorke, and to the reuerend Father in God, Edwyne my Lord Biſhop of London, and to all the other reuerend Fathers my Lordes the Biſhops of all the ſeuerall Dioceſe in England.



May it pleaſe your good Graces and Fatherhodes, to permitte me, wyth all humilitie and reuerence to render you in this preface an accompte of my purpoſe & doing in publiſhyng this Catechiſme by me tranſlated, and offred to the Chirch of England vnder protection of your names.

Whereas there was very lately a latine Catechiſme printed, wherin the ſumme of Chriſtian Religion was ſet forth, in ſhort queſtions and anſwers, yet not conteyning bare and naked affirmations onely, but ſhewing alſo ſome cauſes and reaſons to the ſame annexed, and well furniſhed wyth places of ſcripture noted in the margine for proofe therof: in which Catechiſme there hath alſo great labor and diligence ben beſtowed about the puritie of the Latine tong, that ſuch as were ſtudious of that language, ſpecially the youth, might at once wyth one labor learne the truth of religion and the pureneſſe of the Latine tong together: That Catechiſme I haue thought good to tranſlate into Engliſh, as well

for the vſe of ſuch as vnderſtand no latine at all, as alſo for their commoditie who hauing a litle ſight in that language deſire ſome more perfection therein. For which cauſe I haue not vſed that libertie in rendering the ſence at large, which the order of trãſlation doth permitt vnto me, but haue willingly for the benefit of the meaner learned, tyed my ſelfe very much to obſeruing of the wordes themſelues, but ſo yet that I had alway regard to the naturall propertie and eaſineſſe of our natiue tong.

This booke as it will be profitable to ſuch as doe vnderſtand Engliſhe onely, ſo will it bring double profit to thoſe, who beyng ſomwhat ſkilled in the latine tong and deſiring more ſkill, will compare the Latine booke with the Engliſhe, whereby they may at once learne, as I ſayd, the truth of religion, and the puritie of the Latine tong. And leaſt the reader deſirous to compare any the partes or ſentences of the Latine and Engliſh bookes, myght be hyndered, I haue procured that the Engliſh print anſwereth the Latine, page for page throughout the whole bokes, ſo that any ſentence may at the firſt eaſily be founde in both the bookes. Thys exerciſe in my opinion is moſt mete for the vſe of ſuch eccleſiaſticall miniſters and ſtudious youth as haue not yet the perfecte knowledge either of religion or of the Latin ſpeche, who by experience may finde (as I thinke) more profit hereby then they would ſuppoſe vpon the firſt view. Neither is this conference of tranſlations, by them who be very well learned iudged vnprofitable for ſuch as are competently learned.

The booke hath alſo one further vſe of very good exerciſe for thoſe that deſire to ſee more at large how the doctrine herein taught is confirmed by the

word

word of God the onely rule of true religion, that is, if such as shall reade it to learne truth, but specially ecclesiasticall ministers whose charge is to teach truth, shal resort to the places of scripture noted in the margine & read them in the Bible at large, & thus marke how eche thyng here affirmed is therto well confirmed, and how the doctrine here deliuered is not onely in all parties fully approued by Gods holy word, but also for the most part vttered in the very wordes of the text, so farre as may be with respect of pureneſſe of the Latin phraſe. By which meane they shall also be occasioned to be better acquainted with the scriptures themselues, and with the true and naturall vnderstanding of them. And therein be it remembred that the last numbers in the quotations shewyng the diuisions within the chapiters, are gathered according to the great Bible last printed. This exercise who so shall assay shall finde it of marueilous great profit, both for conceyuing truth to the satisfiing of conscience, and for deliueryng truth to the discharge of dutie.

It may perhappes be marueiled of some, why through out the booke, as well in the Latin as in this translated, the Master asketh, the Scholar answereth, and euer the declaration of the matter is put in the scholers mouth, so as some may muse why the scholer may seme to be made wiser then the maister. This obiection hath easy answer, & such answer as it hath I thought mete to disclose. It may not be thought that the maister here enquireth of the scholer as desirous to learne of hym, nor that the scholer informeth the maister as presuming to teach hym. But the maister opposeth the scholer to see how he hath profited, & the scholar rendereth to the maister to geue

recompt of his memory and diligence. And that it may appere that this order of opposing by the mayster and rendering by the scholar, for good reason might seme to the author more conuenient than the other forme which some other writers of Catechismes haue vsed, that is, of enquiring by the scholar, and teachyng by the maister, (without preiudice alway or condemnyng the other) it may be remembred that the end and purpose of Catechisme is in good and naturall order fitly applyed to serue the good vse of Confirmation by the Bysshop, at which tyme the byshop which confirmeth, doth not teach but examine, and in his whole maner of opposing vseth such forme as here in like sort the *Catechumenus* or childe is prepared vnto. Which is also not done wythout example, for the same maner is in the short Catechisme now vsed in the Church of England at Confirmation.

Now surely there are no greater meanes of aduancing true religion, and rooting out of errors, than these two, that is to say, Catechisme or good instruction of youth, and good information of ecclesiasticall ministers, in sound truth & the proues therof, howsoeuer perhappes they may lacke some full furniture of other learninges. And therewith for my part I haue long thought it a much better way toward remouing of heresies & superstitions (whereof Rome hath brought vs & left vs plentie) to deale first with plaine setting out of truth as not in controuersie, without dealyng at the beginning wyth the strife of confutation. For so both discretion and charitie in the teacher is easilier kept and truth once being settled, error will fall of it selfe, so that he which hath once thus wyth conference of Gods worde

conceiued

conceiued a certayne and stayed iudgement of truth, shall eyther wonder how absurde errors haue ben receiued, or shall wyth lesse perill heare them talked of.

These things all considered, and how this booke serueth to all these good endes, and therewithall remembred how it hath pleased almighty God of hys great goodnesse and loue, and to the singular benefit of this his Chirch of England, vnder the Queenes most excellent maiestie the most honorable instrument of auauncing his religion and glory in her dominions and of bringing truth and peace to the consciences of her subiectes, to ordeine your graces and fatherhodes the chiefe pastors and gouerners of his flocke for doctrine and all ecclesiasticall duties: the first author of this booke in Latine had very good reason to offer hys worke vnto you, that as the people of Gods flock in England are vnder your charge, so they might receiue so great a benefit as this is vnder your name, and thereby you our gouerners on the one part might be the rather moued to further so good intention, & we all vnder your gouernance on the other part be made more ready to receiue it with better assurace of good alowance, & to thanke God the geuer of all good thynges, and guider of all good doinges and purposes, and (as mete is) that we and our posteritie, so long as an English childe or other shall in this catechisme learne Christianitie, may keepe in thankfull remembrance the happynesse of these good tymes, the blessed memorie of her maiestie, and the good names of you Gods good ministers now chefe pastors of thys hys flocke, in whose time (to your and our comfortable consideration be it spoken) God hath so liberally spred among vs the

light of his gospell, and (praised be he, and happy be ye therfore) hath made your hys faithfull dispensers of so great a grace.

The same reasons that so moued the first author, haue also mooued me to offer my translation vnto you, comprising herein as patrones all the fathers and lordes of the Clergie, but specially and by name your graces my Lordes the Archbyshops, to whose prouinces the whole realme pertaineth, and your father the rode my Lord of London to whose Diocese London a (yght to the rest of England belongeth, and to whom my selfe dwelling within your charge do owe particular duties.

This my intent and labor beyng to do good to as many and largely as I possibly could, if I shall vnderstand to be with the Readers thankes in good part & vsed to their benefit, (as the author by your good meanes and names it may be) I shall thinke my trauaile very well bestowed, holdyng my selfe in the meane tyme contented with the conscience of a good meanyng bent to do good so farre as my skill and power would extend. The successe herof I commit to God, the iudgement I submitte to you, for whom and whose zele I praye God, and pray to hym for your preseruation to the benefit of hys Church.

*Your most humble.* *T. Norton.*

# The Maister. The Scholer.

Forasmuch as the Maister ought to be to his Scholers a second parent and father, not of theyr bodyes but of their mindes, I see it belongeth to the office of my dutie, my deare childe, not so much to instruct thee ciuilly in learning & good maners, as to furnish thy minde, and that in thy tender yeares, with good opinions and true Religion. For this age of childhode ought no lesse, yea also much more, to be trayned with good lessons to godlinesse, thā with good artes to humanitie. Wherfore I thought meete to examine thee by certaine short questions, that I may surely know whether thou haue well bestowed thy study and labor therin or no.

The maisters dutie.

Godlinesse in childhode.

Scholer. And I for my part, right worshipfull Maister, shal willingly answer your demaundes, so farre as I haue been able with wit to conceiue or keep in memory, and can at this present call to minde and remember, what I haue heard you teach me out of the holy Scriptures.

*Maister.* Goe to therfore, and tell me what Religion it is that thou professest.

Sch. The Religion that I professe, right worshipfull Maister, is the same whereof the Lorde Christ is the author and teacher, and whereof

Christian Religion.

Christian named of Christ.

therfore properly and truely called the Christian Religion, lyke as the professors thereof are also *named Christians.

*Act.11.b.26.

Ma. Dooest thou then acknowledge thy selfe to be a follower of Christian godlinesse and Religion, and a scholer of our Lord and scholemaister Christ?

*Rom.10.b.9. 10.

Sch. I do so acknowledge in deede, *and do vnfaynedly & freely professe it. Yea I do settle ther-

*Psa.1.8.33.c.12. Joh.3.c.18.a.36.

in the summe of all *my felicitie, as in that which is the chiefest good that can come to man, & such as without it our state should be farre more miserable than the state of any brute creatures.

Ma. Well then, I would haue the substance and nature of Christian Religion and godlinesse, the name whereof is most honorable and holy, to be briefly expressed with some definition of it.

The definition.

Deut.4.a.2.6. & 12.a.32. Psal.119.a.9. Mat.4.b.10. John.4.b.22.

Sch. Christian Religion is the *true and godly worshipping of God, and keeping of hys Commandementes.

Ma. Of whom doest thou thinke it is to be learned?

Sch. Of none other surely but of the heauenly *worde of God him self, which he hath left vnto vs written in the holy Scriptures.

*Psa.1.a.2.& 72 a.1.& 119.b.160. John.5.g.39. 2.Tim.3.b.15.

Ma. What writinges be those which thou callest the worde of God, and the holy Scriptures?

Sch. None other but those that haue ben publi-

*Exo.32.b.15.16 Luk.16.g.29.31 & 24.c.27.b.44. 2.Pet.1.b.20.

shed, first by *Moses and the holy Prophets the seruantes of almighty God, by the instinct of the Holy Ghost in the olde Testament, and afterwarde more plainly in the new Testament by our

*Joh.1.a.5.9.& 8.b.12. Heb.1.a.1.2. *Mat.28.b.19. Mar.16.b.15. Act.1.a.8. Ephe.3.c.5. *Esa.40.b.8. Matth.5.c.18. Luc.16.b.17.

*Lorde Jesus Christ the sonne of God, and by hys holy *Apostles inspired with the spirite of God, and those been *preserued vnto our tyme whole and vncorrupted.

Ma.

Ma. Why was it Gods will so to open vnto vs by worde in writing?

Sch. Bicause we of our selues (such is the darknesse of our hartes) are not able to vnderstād the will of almighty God, in the knowledge of who and in obedience towarde hym true godlynesse consisteth, God hauing pitie vpon vs hath opened and clerely set it out vnto vs, and the same so clerely set out he hath left in the bookes of the two Testamentes, which are called the holy Scriptures, to the end that we should not be vncertainly caryed hether and thether, but that by his heauenly doctrine there should be made vs as it were a certaine entrie into heauen.

Ma. What doest thou call Gods word a Testament?

Sch. Bicause it is euident that in consideryng of Religion it is the chiefe point to vnderstand what is the will of the euerliuing God: And sith by the name of Testament is signified not only a will, but also a stable & vnchaungable will, we are hereby admonished that in Religion we must follow nothyng, nor seke for any thyng further then we are therein taught by God: but that as there is one onely true God, so there bee but one godly worshipping & pure Religion of one onely God. Otherwise we should daily forge newe fayned religions in euery nation, euery Citie, and euery man would haue his owne seuerall Religion, yea we should in our doinges follow for our guide, not Religion and true godlynesse the beginning and foundation of vertues, but superstition & deceitful shadow of godlynesse, which is most playne to see by the sundrie and innumerable vnreligious and wicked thyngs vpon

*Iob.12.5.
1.Cor.1.c.11.
Ephe.4.c.17.19.
*Matth.7.c.22.
c.8.b.10.
Heb.10.g.16.
1.Iob.1.c.1.7.
*Esay.9.Dan.12
Act.10.b.18.
1.Pet.1.b.9.10.
Deut.32.d.7.
Deut.4.b.c.5.6.
d.13.
Gene.18.k.19.
2.Tim.4.Deut.
*Matth.11.c.29
Matt.17.c.5.
.11.c.9.15.

*Matth.7.c.21.
12.b.50.

*Gal.3.c.15.17.
*Deut.4.a.2.5.
12.a.28.b.29.

*Esay.29.c.13.
Matth.15.a.9.
5.6.9.

tions of the old Gentile nations, who otherwise in worldly matters were very wise men.

*Ma.* Doest thou then affirme that all thinges necessary to godlinesse and saluation, are contayned in the written worde of God?

*Sch.* Yea, for it were a point of intollerable ungodlinesse & madnesse to thinke, either that God had left an vnperfect doctrine, or that men were able to made that perfect which God left vnperfect. Therfore the Lord hath most straightly forbidden me, that I neither adde any thing to, nor take any thing from his word, nor turne any way fro it either to the right hand or to the left.

*Ma.* If this be true that thou sayest, to what purpose then are so many things so oft in Councels & Ecclesiasticall assemblies decreed, and by learned men taught in preaching, or left in writing?

*Sch.* All these thinges serue either to expounding of darke places of the worde of God, and to make an vp to controuerties that rise among me, or to the diuerse stablishing of the outward gouernance of the Church, and not to make new articles of Religion. For all things necessary to saluation, that is to say, how godlinesse, holynesse, and Religion, are to be purely and vncorrupted-ly yelded to God, what obedience is to be geuen to God, by which alone the order of a godly life is to be framed: what affiance we ought to put in God: how God is to be call'd vpon, and all good thinges to be imputed to him: what forme is to be kept in celebrating the diuine mysteries: all these things, I say, are to be learned of the wordes of God, without the knowledge whereof, all these thinges are either vtterly vnknowen or most

*Deut.12.c.32. 1.Sa.15.d.3.4. Rom.c.c.13.

*Deut.c.5.&12. Iosh.11.b.6.9.18 Psal.c.19.d.8. &c. Iohn.d.12.d.48. 1.Cor.4.c.10.&c. Gal.1.d.8.9. Colos.2.c. *Deut.4.d.2. &12. Deut.30.d.6. Esa.30.d.21.

Deut.32.d.4.19. a.6.7.&c. Psal.119.toto. 2.Tim.3.d.15. 16.17.

most absurdly done, so as it were farre better that they were not done at all, as the Lorde him selfe witnesseth, that * ignorannce of the Scriptures is the mother of all errors, and he him selfe in hys teachyng doth commonly allege the * written worde of God, & to it he sendeth vs to learne of it. For thys cause therefore, in olde tymes also, the word of * God was openly read in Chirches, and the helpe of expounders vsed when they myght haue them, as appeareth by the histoyres of the Chirch. And the Lord hym selfe, immediatly before hys ascending to heaue, gaue principally in charge to his Apostles, whom he had chose, * that they should instruct all men throughout the world with hys word. And Paule following hys example, * ordayned that some should be appointed in euery Chirch to teach the people, for that he well knew that fayth and all thinges pertayning to godlynesse do hang vpon the readyng * and hearing of the word of God, and that therfore * Apostles, Teachers, Prophets, and expounders are most necessary in the Chirch of God.

* Mat.22.c.29. Joh.10.b.6. Act.17.b.27.
* Mat.19.a.4.& 22.b.13.
Mat.7.a.6. Luke.16.c.29. Joh.5.a.39.
* Act.13.c.15.b. 17.a.15.b.20.
* Mat.28.b.20. Mar.16.c.15. Joh.21.c.15.
* Act.14.b.23.
* Rom.10.c.14. b.17.
* 1.Cor.12.b.28. Ephe.4.c.11.12.

Ma. Doest thou then thinke that we are bound to heare such teachers and expounders?

Sch. Euen as ỳ Lord hym selfe if he were present, so farre as they teach onely those thynges which they haue learned of the Lord. Which hym selfe witnesseth, saying, * he that heareth you heareth me, he that despiseth you despiseth me. Yea and moreouer to these preachers of his word * he hath geuen the power to binde and loose, that whose * sinnes soeuer they by the word of God shall pardon or detaine in earth, the same shall be pardoned or detained in heauen.

* Mat.10.c.40. & 19. b.19. 20. Luc.10.c.16. Joh.13.c.20.
* Mat.16.c.19. & 18.c.18. Joh.20.c.23.

*Ma.* Is it enough to heare them once treate of Religion?

Deu.10.c.12.d. Sch. *We ought to bee the scholers of Christ to the end or rather without end. It is not therfore enough for a man to beginne vnlesse he cõtinue. And such is our *dulnesse and forgetfulnesse, that we must oft bee taught and put in remembrance, oft pricked forward and as it were pulled by the eare. For thynges but once or seldome heard are wont lightly to slippe out of minde. And for thys cause (as is afore sayd) *euery Sabbat day (as appeareth by the ecclesiasticall historyes) the people assembling together, the word of God was openly red, and the expounders thereof if any were present were heard: which custome is also at thys day receaued in our Churches, by the ordinance of the Apostles, and so of God hym selfe.

Luc.8.c.9.d. Rom.11.c.11. 2.Cor.9.d.14. 2.Tim.3.d.14. *Iude.3.d.7. Psal.106.d.7.b 24. Hierem.23.32. 2.Reg.14.d.25.

*Act.13.c.15.d. 27.& 15.d.21.

*Ma.* Doest thou then thinke that the word of God is to be tead in a strange tong and such as the people vnderstandeth not?

Sch. That were grosly to mocke God and hys people, and shamefully to abuse them both. For whereas God commaundeth that hys worde be plainely read to *young and olde, men and women, namely to the entent that all may vnderstand and learne to feare the Lord their God, as he hym self in hys own word expresly witnesseth: it were a very mockery, that the worde of God which is appoynted by God him selfe to teach his people, should be read to the people in a tong vnknowen to them, and whereof they can learne nothing. Also Saint Paule doth treate of thys matter *and thereupon concludeth that the vn-

*Deut.4.b.10. Deut.31.c.11.12. 13. Iosue.8.g.35. 2.Paral.34.g. 30.

*1.Cor.14.d.16.

learned people can not answere *Amen* to ꝑ thankesgeuing which they vnderstand not, but that the readers and the hearers should be *strangers the one to the other, if any thyng be spoken in the congregation, that is not vnderstoode of them that be present: *and that he had rather to speake in the Church of God fiue wordes vnderstoode, then ten thousand wordes not vnderstoode. *1.Co.14.b.m.

*D.19.

*Ma.* Shall we then haue sufficiently discharged our duties, if we so endeuour our selues that we heare and vnderstand the word of God.

Sch. No. For we must not onely heare and vnderstand the word of God, but also* with stedfast assent of minde embrace it as the truth of God descended from heauen, and hartely loue it, *yeld our selues to it, desirous and apt to learne, and to frame our mindes to obey it, that being once planted in our hartes, it may take depe rootes therein and bring forth the fruites of a godly life ordered according to the rule thereof, that so it may turne to our saluation as it is ordained. *It is therefore certaine that we must with all our trauaile endeuour, that in reading it, in studying vpō it, and in hearing it both priuately and publikely, we may profite: but profit in any wyse we can not, if it be set forth to vs in a tong that we know not.

*Psal.1.a.2.9 19.b.8.9.10. Mat.13.b.16. Joh.10.g.17. 29.30. Act.1.g.8. *Deut.31.c.12. 2.Cor.3.f.g.11. Luk.11.b.28. Joh.8.b.14. Jacob.1.b.21. 22.

*Deuter.7.b.19. Iosue.1.b.8. Psal.1.a.2.

*Ma.* But shall we attaine to such perfection as thou speakest of, by onely reading the worde of God and diligently hearing it, and the teachers of it?

Sch. Forasmuch as it is the wisedome of God, men should vainely labour in eyther teaching or learning it, vnlesse God would vouchsafe with the* teaching of his spirit to instruct our hartes,

*Deu.29.2.4. Luk.24.c.25.27 45.48. Act.16.c.14. 2.Cor.4.b.

as Paul teacheth, *1.Cor.3.b.7. that in vayne is the planting and the watering vnlesse God geue the encrease. Therfore, that we may attayne the wyledome of God hidden in hys worde, we must * with feruent prayer craue of God that with hys spirit he lighten our myndes being darkened * with extreme darknesse. For hym the Lord hath promised to vs to be our * teacher sent frō heauen that shall guide vs into all truth.

*Psal.26.c.11.& 119.c.33.34.35.

*Mat.6.& 9.51. Joan.1.a.5. 1.Cor.2.b.14.

*Joan.16.b.13.

The diuision of the word of God.

*Ma.* Into what chiefe partes doest thou deuide all this worde of God?

*Sch.* Into the Law and the Gospell.

*Ma.* How be these two knowen th'one frō the other.

*Sch.* The Lawe setteth out our dutyes, both of godlinesse toward God, that is, the true worshipping of God, and of * charitie toward our neighbour, and seuerely requireth and exacteth * our precise obedience, and to the obedient promiseth euerlasting life, but to the disobedient pronounceth the stipendes and paynes, yea and eternall death. The Gospell * conteineth the promises of God, and to the offenders of the law, so that they repent them of their offence, it promiseth that God will be mercifull through fayth in Christ.

*Mat.22.b.35. Mat.12.c.30. 1.Joan.3.b.23. *Leu.16.toto. Deut.5.b.32. & 28.1099. Joan.14.b.15.& 21.23.

*Ezech.18.23.& 33.11. Luc.5.b.32.& 24.47. Joan.1.b.17. Act.2.f.38.& 13.f.38. Rom.1.b.16. Gala.3.b.13.

*Ma.* Hetherto then thou hast declared that the * word of God doth teach vs hys will, and conteyneth all thinges needfull to saluation, and that we ought earnestly to study vpon it, and diligently to heare the teachers and expounders of it, but aboue all thinges that we must by prayer obteine vs a teacher from heauen, and what is the word of God, & of what partes it consisteth.

*The summe of all that hath beene sayd.

*Sch.* It is true.

*Ma.* Sithe then Christian Religion flowreth out of

Gods

Gods word as out of a ſpring hed: as thou haſt before done with Gods word, ſo now diuide me alſo Religion it ſelf which is to be drawen out of Gods word, into her partes & members, that we may plainly determine wherunto ech part ought to be applyed, and as it were to certaine markes to be directed.

Religion deuided.

Sch. As of the word of God, ſo of Religion alſo there are principally two partes. * Obedience, which the Law the perfect rule of righteouſneſſe commaundeth: and Fayth, * which the Goſpell, that embraceth the promiſes concerning the mercy of God requireth.

* Leuit. 26. a. 3. b. 14. Deut. 11. b. 26. John. 14. b. 15. c. 21. 23. 24. * Mar. 1. b. 15. 9. 23. 24. 15. b. 15. 16. Rom. 1. a. 5. b. 16 and 3. c. 22. and 4. 5. 6.

*Ma.* It ſeemeth yet that there are either moe, or other partes of Religion, for ſometime in diuiding it the holy Scriptures do vſe other names.

Sch. That is true. For ſometime they diuide whole Religion into Fayth, * and Charitie, and ſometime into * Repentance & Fayth. For ſometime for Obedience they ſet * Charitie, which by the Law is required to be perfect toward God and men: and ſometime becauſe we performe neither Obedience * nor Charitie ſuch as we ought, they put in place therof * Repentance moſt neceſſary for ſinners to the obteining of the mercy of God. Some which like to haue moe partes, doe ſet forth firſt out of the Law, * the knowledge of our due dutie, and damnation by the law for forſaking and reiecting our duty: ſecondly out of the Goſpell, the * knowledge and affiance of our deliuerance: thirdly, * prayer & craning of the mercy and helpe of God: fourthly, * thankeſgeuing for deliuerance and other benefites of God. But howſoeuer they differ in names, they be the ſame thinges, and ſo thoſe two principall partes Obe-

* Gal. 5. a. 6. 1. Joan. 3. b. 23. * Mar. 1. b. 15. * Math. 22. b. 37. 39. Mar. 12. c. 30. 31. 33. * Pſal. 14. a. 2. Rom 3. b. 9. * Math. 4. c. 17. Mar. 1. b. 15. Act. 2. f. 38. * Rom. 3. c. 20. and 7. b. 7. * Rom. 3. c. 22. Galat. 2. c. 16. * Pſal. 32. a. 5. 6. Rom. 10. c. 12. 13 * Cor. 1. c. 11. and 2. b. 14 Eph. 5. a. 4 c. 20 Phil. 4. a. 6. Coloſ. 3. c. 17.

dience and Fayth, in which is contayned all the ſumme and ſubſtance of our Religion, all the reſt are referred. For wheras many do adde as parts, inuocation and thankeſgeuing, and the diuine myſteries moſt nerely cõioyned to ỳ ſame, which are cõmonly called Sacramentes, theſe in very deede are compriſed within thoſe two former partes. For no mã can truely performe the dutye toward God eyther of affiance or of obedience, which will not when any neceſſitie diſtreſſeth hym, flee to God and accompt all things to come from hym, and when occaſion and tyme ſerueth rightly vſe hys holy myſteries.

*Ma.* I agree with thee that all may be drawen to theſe two partes, if a man will preciſely and ſomwhat narrowly treate of them. But foraſmuch as the moſt preciſe maner of diuiding is not to be required of children, I had rather that ſomewhat in playner ſort thou diuide Religion into moe partes, that the whole matter may be made the clearer. Therfore let vs handle theſe thinges more groſly, ſo it be more openly.

*Sch.* **Where you like beſt to deale with me in playner ſort, I may conueniently of two partes make fower, and diuide whole Religion into Obedience, Fayth, Inuocation, and Sacraments.**

*Ma.* Go to then. Sith I deſire to haue this treating of Religion to be as plaine as may be, let vs kepe this order, firſt to enquire of Obedience, which the Law requireth: ſecondly of fayth, which looketh to and embraceth the promiſes of the Goſpell: thirdly, of Inuocation and thankeſgeuing, which two are moſt nerely ioyned together: fourthly and laſtly, of the Sacramentes and myſteries of God.

*Sch.* **And I worſhipfull Maiſter, ſhall willingly accor-**

accordyng to my slender capacitie answere your questions, as I am taught by the holy scriptures.

¶ *The first part.* *Of the Law and Obedience.*

*Ma.* Forasmuch as *our Obedience, whereof we haue first to speake, is to bee tryed by the rule of the law of God, it is necessary that we first search out the whole substance & nature of the Law: which being found and knowen, it can not be vnknowen, what and of what sort our Obedience ought to be. Therfore beginne to tell what thou thinkest of the Law.

* Leui. 26.a.1. b.14. Deut.10.b.13. and 28.toto. Psal.119.a.4. Luk.10.c.25. Joan.14.b.15.c. 22.23.24. Jacob.1.b.10.

Sch. I thynke that the Law of God is the *full, and in all poyntes perfect rule, of the righteousnesse that is required of man, which *commaundeth those things that are to be done, and forbiddeth the contraryes. In thys law God hath *restrained all thynges to hys own will and iudgement, so as no godlynesse toward hym, nor dutifulnesse toward men, can be allowed of hym, but that onely which doth in all thynges agree with the streightnesse of thys rule. Vainely therefore do mortall men inuent to them selues formes of *godlynesse and dutye after their owne fansie. For God hath set forth to vs hys Law *writte in two Tables as a most sure rule both of our worshipping of God and *of our duties to men, and therwith also hath declared that there is nothing on earth more pleasant * and acceptable to hym than our obedience.

* Deut.4.a.1.& 5.c.32.& 32.a.4 Psal.19.b.8.7. * Exo.20.toto & Deut.5. Esa.30.c.22. * Deut.6.c.17. 18.& 13.b.18. Rom.12.a.2. Ephe.5.c.17.& 6.b.7. Colos.1.b.9. * 1.Reg.15.c.22. Esa.29.c.13. Mat.15.a.3.9. * Exo.31.b.18.& 34.b.28.29. Deut.4.b.13. * Mat.22.b.36. 40. 1.John.3.b.23. * Deut.5.b.32.& 10.c.12.and 11. b.26. Mat.19.c.16. 1.Joh.3.b.24. * Deut.6.b.5. Mat.22.b.36.

*Ma.* Whereof treateth the first Table?

Sch. It treateth of our *godlynesse toward God, and conteineth the first fower Cõmandements of the Law.

*Ma.* Whereof treateth the second?

* Mat.22.d.39. Rom.13.c.8.9. Gal.5.c.14. * Exod.34.d.28. Deut.4.b.13. The. 10. comandementes trocted of in two. tables of Iehoyoon. the first executeth the other tenne.

Sch. Of the dutyes of * mutuall Charitie or loue among men, which conteyncth sixe Commandementes. And so in a summe the * ten commandementes make vp the whole law. For which cause the Law is called the ten Commandementes.

*Ma.* Rehearse me the first Commandement of the first Table.

* Exod. 20.a.1. 2.3. Deut.5.a.6.7. Psal.81.b.8.9. Mich.6.a.4.

Sch. God spake thus. * *Heare O Israell: I am the Lord thy God which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before me.*

*Ma.* Why doth God first speake somewhat of him selfe and of his benefite?

* Leuit.26.a. toto. Deut.6.b.6.

Sch. He had principally care that the * estimation of the lawes ordayned by hym, should not be shortly abated by contempt. And therefore that they might haue the greater authoritie, he vseth thys as it were an entrye, *I am the Lorde thy God.*

* Deut.10.c.12. Psal.135.a. and 136.a.1. Esa.8.c.13. and 41 a.1. Malac.2.b.10. 1.Tim.6.c.14. 15.16.

In which words he teacheth that he is * our maker, Lord and Sauiour, & the author of all good. And so with good right by hys dignitie of a Lawmaker, he chalengeth to hym selfe the authoritie of commanding: and by hys goodnesse, he procureth fauour to hys law: and by thē both together, burdeneth vs with necessitie to obey it, vnlesse we will be both * rebelles agaynst hym that is most mightye, and vnthankfull toward hym that is most bountifull.

* Malac.1.b.5.6

*Ma.* But wheras he speaketh of Israell by name, and maketh expresly mention of breaking the yoke of the bondage of Egypt: doth not this belong onely to the people of Israell?

Sch. God in deede rescued the Israelites by hys seruaunt Moses from bodily * bondage, but he

* Exod.13.a.14.

hath

hath deliuered all them that be hys, by hys sonne Jesus Christ from the spirituall *thraldome of sinne, and the tyrannie of the Deuill, wherin els they had lyen prested and oppressed. This kinde of deliuerance perteineth indifferently to *all mē, which put their trust in God their deliuerer, and do *to their power obey hys lawes. Which if they do not, he doth by this rehearsall of his most great benefite pronounce that they shall be *gilty of most great vnthankfulnesse. For let euery man imagine the *Deuill that hellishe Pharao ready to oppresse hym, and how *sinne is that most foule myre wherein he most filthily walloweth, let hym set before the eyes of hys minde hell *the most wretched Egyptian bondage, and then shall he easily perceaue that thys freedome wherof I speake, is the thing that he ought principally *to desire, as the thing of most great importance to hym, whereof yet he shall be most vnworthy, vnlesse he honor the *author of hys deliuerance with all seruice and obedience.

* Joh.8.d.34.36 Rom.6.d.20. Col.1.b.13. Heb.2.d.14.15. Act.10.f.38.
* Rom.3.c.22.
* Joh.8.f.51. 1.Joh.3.d.22.
* Psal.78.b.17. 14.and.106.8.1. Jere.2.b.6.
* Luc.13.d.16. 2.Tim.2.d.26. 1.Pet.5.d.8.
* Psal.40.8.2. Esa.59.a.3. 2.Pet.2.d.20.22 Apoc.16.c.15.
* Mat.13.b.40. Luc.16.e.23. 2.Pet.2.a.4.
* Mat.16.b.26. Act.16.d.18. Rom.16.c.20.
* Esa.17.c.10. Joh.14.b.15. Rom.6.c.13. 1.Cor.6.d.19.

*Ma.* Say on.

Sch. After that he hath thus stablished the authoritie of hys law, now followeth the commandement. *Thou shalt haue none other Gods before me.*

*Ma.* Tell me what thys meaneth?

Idolo Deos fictos pro vno.

Sch. This Commandement condemneth & forbiddeth idolatry, *which God throughly hateth.

* Leuit.26.a.1. c.13. Deut.11.a.3. Jud.10.b.6. c.16.

*Ma.* What is idolatry, or to haue strange Gods?

Sch. It is in the place of the one only *true God which hath openly and manifestly shewed and disclosed hym selfe vnto vs in the holy scriptures, to set other persons or thynges, and of them *to frame and make to our selues as it were cer-

* Deut.6.a.4.5. Mar.12.c.29.32
* Esa.44.c.17. Dani.3.a.5.7. b.11.15.

tayne Gods, to worship them as Gods, and to set and repose our trust in them. For God commandeth vs to *acknowledge hym alone for our onely God, that is, that of those thinges that wholy belong to hys maiestie and * which we owe to hym alone, we transferre not any part be it neuer so little to any other, but that to hym alone and entirely we geue hys whole honor and seruice, wherof to yelde any whit to any other were a most hainous offence.

* Deut 4.f.35. 39.f 6.b.4.5. Mar.12.f.29.32 Deut.10.b.20. Luc.4.b.8. Act.10.b.25.26. Apoc.19.b.10.

*Ma.* What be the thinges that we properly owe to God alone, wherein thou sayest that hys proper and peculiar worshipping consisteth?

4 thinges Dowe to god in worshippinge of him

Sch. Innumerable are the thynges that we owe to God, but they all may be well reduced to foure chiefe poyntes.

*Ma.* Which be they?

Sch. That we geue vnto hys Maiestie *the soueraigne honor, and to his goodnesse the greatest * loue & affiance, that we flee to hym * and craue hys helpe, that with thankfulnesse we yelde * as due to hym our selues, & all that we haue. These thynges are to be geuen, as to none other, so to hym alone, if we desire to haue hym alone our * God, and to be hys peculiar people.

* Deut.10.f.12. 1.Par.16.f.28. Psal.29.a.1.ff. & 96.a.6.7. * Math.22.d.37 1.Joh.4.d.17.& 5.b.20. * Psal.50.f.16. Math.6.b.9. * Psa.34.66.155 & tota lib. Psal. * Leu.26.b.12. Deu.7.a.6. Psal.95.b.6.7. & 33.f.12. Tit.2.d.14. Heb.8.d.10.

*Ma.* What meane those last wordes, *before me or in my sight?*

Sch. That we can not once so much as tend to reuolting from God, but that God is * witnesse of it: for there is nothing so close nor so secret that can be hidde from him. Moreouer he thereby declareth that he requireth not onely the *honor of open confession, but also inward and sincere godlinesse of hart, for that he is the vnderstander and

* Psal.33.b.14. Esa.29.f.15. Jere.17.b.9.10. Heb.4.d.13. * Esa.1.d.16. & 29.d.13.f.15. Mat.5.a.8.& 15 a.8.b.12.

iudge of secrete thoughtes.

*Ma.* Well then, let thys be enough sayd of the first Cõmandement. Now let vs go on to the second.

Sch. *Thou shalt not make to thy self any grauen image, nor the likeneße of any thing that is in heauen aboue or in the earth beneath, nor in the water vnder the earth: thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a *ielious God, & visite the sinnes of the fathers vpon the childrẽ vnto the third and fowerth generation of thẽ that hate me, and shew mercy vnto thousands in them that loue me, and kepe my commandementes.

*Exo.20.a.4. Leuit.26.a.1. Deut.4.c.15.¶.5 a.8.9.10.¶ 27. b.15. Psal.97.b.7. Esa.42.b.8.c. *Exo.34.a.7.b. 14. Deut.7.b.9.

*Ma.* What is the meaning of these wordes?

Sch. As in the first commandement he commandeth that him self alone be honored and worshipped, so in thys commandement he restraineth vs from all superstition, and from all wrongfull and bodily inuentions, forasmuch as the worshipping of hym ought to be *spirituall & pure: and chiefly he* frayeth vs from the most grosse fault of outward idolatry.

*Esa.1.b.18. Job.4.c.23.24. *Psal.78.c.64. Esa.42.b.8.c.17 ¶ 44.b.9. Jere.10.c.14.

*Ma.* It may seeme then that this law wholly cõdemneth the artes of painting, and portraiture, so that it is not lawfull to haue any images made at all.

Sch. Not so. But he first forbiddeth vs to make any images to *expresse or counterfait God, or to worship hym withall, and secondly he *chargeth vs not to worship the images them selues.

*Leuit.26.a.1. Deu.4.c.15. Esa.40.b.18. ¶ 11.46.b.5.6. Psal.78.c.64. Act.17.c.29. *Deu.5.a.8.9. Psal.97.c.7.¶ 106.c.34. Esa.44.c.17.19.

*Ma.* Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likeneße or agreeing betwene God which *is a spirite, æternall, vnmeasurable, infinite, incomprehensible, seuered from all mortall composition, and a fraile, bodily, silly, spiritleße, and *vayne shape. There-

*Psal.115.a.3.4. Esa.40.c.10.¶. Job.4.c.14. Rom.1.c.20.23. *Esa.1.c.18.19. Esa.40.b.18.19. ¶ 46.b.5.6. Jere.10.c.14. Act.17.c.29.

fore they doe most iniuriously abate the maiestie of the most good and most great God, when they goe about in such sort to make resemblance of hym.

*Ma.* Haue not they then said well, which affirme that images are vnlearned mens bookes?

Sch. I know not what maner of bokes they be. But surely, concerning God, they can teach vs nothing but errors.

*Ma.* What maner of worshipping is that which is here condemned?

* Psal. 97. c. 7. and. 105. c. 34. Esa. 44. c. 17. 19. Dani. 3. a. 5. 7. Osee. 11. a. 2. Mich. 5. d. 12. Act. 7. c. 41.

Sch. When we entending to pray do * turne our selues to portraitures or images, when we doe fall downe and kneele before them, with vncouering our heades or with other signes shewing any honor vnto them, as if God were represented vnto vs by them. Briefly we are in thys law forbidden, that we neyther seeke nor worship God in images: or, which is all one, that we worship not the images them selues in honor of God, nor in any wise by idolatry or superstition abuse thē with iniury to hys maiestie. Otherwyse the lawfull vse * of making portraitures, and of painting, is not forbidden.

* 3. Reg. 7. d. 24. 29. Ezech. 41. c. 19. Mat. 22. b. 20.

*Ma.* By this that thou tellest me it may easily be gathered that it is very perilous to set any images or pictures in Churches which are * properly appointed for the onely worshipping of God.

* Deut. 7. a. 5. and. 27. b. 15. 2. Par. 31. a. 1. Esa. 10. b. 10. 11. and 30. c. 22. Ezech. 6. a. 4. Mat. 31. b. 13.

Sch. That that is true, we haue had already to much experience by ỹ decay in a maner of whole religion.

*Ma.* Yet there remayneth a certayne as it were addition or appendant of this law.

* Exod. 20. 5. Deut. 5. b. 9. and 6. c. 15. Psal. 78. c. 58. Nah. 1. a. 2.

Sch. *For I* (sayth he) *I the Lord your God* * *am a ielious*

God

*God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of thē that hate me.*

*Ma.* To what end, or wherefore were these thinges spoken?

Sch. These serue to thys end, to stablish and confirme thys law by adding as it were à certaine speciall decree. For in naming hym selfe our Lord and our God, he doth by two reasons, that is, in respect * of hys authoritie, and of hys bountifulnesse, byge vs to obey hym in all thynges. And by thys word * Ialousie, he declareth that he can abyde no partener or egall.

* Deu.10.c.12. 3.Reg.18.c.39. 1.Tim.6.c.15.
* Exo.34.b.14. Iosu.24.c.19. Esa.42.b.8.

*Ma.* What is the reason of thys ialousie that thou speakest of?

Sch. A most iust reason. For sith that to vs which haue * nothyng deserued, onely hys own infinite goodnesse, he hath geuen hym selfe, by most good right it is that he will haue vs to be * wholly altogether and entirely hys owne. For thys is that * bonde as it were of à holy mariage, wherein to God the faythfull husband our soules as chaste spouses are coupled. whose chastitie standeth in thys, to be dedicate to God alone, & to cleaue wholly to hym, like as on ỳ other side our soules are sayd to be * defiled with adulterie, when they swarue frō God to idolatry or superstition. And how much more hartily the husband loueth hys wife, and the chaster he is hym selfe, so much is he more greuously displeased with his wife whē she breaketh her fayth.

* Psal.44.a.4. Esa.42.b.9. Rom.5.b.8. and 11.b.35. 2.Tim.1.c.9.
* Mat.4.b.10. and 22.b.37.
* Iere.2.a.2. 2.Cor.11.b.2. Ephe.5.c.24.
* Iere.2.20. and 3.a.1.&c. Ezec.6.c.9. and 16.b.15.

*Ma.* Goe on.

Sch. Now to the entent to shew more vehemētly how he hateth idolatrye, & with greater feare

to restraine vs from offending therin, he threatenneth that he will take vengeance, not onely of them that shall so offend, but also * of their children and posteritie.

*Exo.34.a.7. Deu.5.b.9.c.10.& 7.b.9.10. Esa.14.c.20.21.

*Ma.* But how doth thys agree with the righteousnesse of God, that any one should be punished for an others offence?

Sch. The very state of mankinde doth sufficiently assoyle this question. * For by nature we are all subiect to damnation, in which state if God doe leaue vs, we haue no cause to complayne of hym. And as toward ỹ godly he sheweth hys loue and mercy, * in defending & cherishing their posteritie with geuing them their preseruation which he ought thē not, so toward the vngodly he executeth hys vengeance in * withholding that hys goodnesse from their children, & yet in the meane tyme he doth them no wrong, in that he geueth them not the grace which * he oweth them not, but as he found them, so leaueth them to their owne disposition and nature.

*Esa.1.a.4.&c. Rom 7.b.9.c.10. Ephe.2.a.3.

*Deu.4.c.37. 30.Psal.17.c.25.& 89.b.41.& 112. a.2.

*Esa.14.c.20.& 48.b.19.

*Exo.33.b.19. Rom.9.b.14.& 11.b.35.

*Ma.* Goe forward to the rest.

Sch. That he should not seme to enforce vs with onely threatninges, now followeth the other part, wherin God with gentle and liberall promising, entreateth and allureth vs to obey hym. For he promiseth that * he will shew most great mercifulnesse, both toward all them selues that loue hym and obey hys commandementes, and also toward their posteritie.

*Gen.22.c.17.& 26.a.4. Deut.5.b.10.& 7.b.9.

*Ma.* By what reason doest thou thinke this to be righteous?

Sch. Some reason it is, because of the godly education

cation * wherein godly parentes doe so instruct their children that they commonly vse to succede them as their heires in the true feare and loue of God. Also* nature it selfe draweth vs to a good will toward our frendes children. But the surest reason is that God so promiseth, * which neither can swarue from righteousnesse, nor at any tyme breake hys promise.

*Gen.18.c.19. Deu.4.d.9.10.& 32.d.46. Psal.132.c.11.

*3.Reg.11.c.12. and 15.a.4. 4.Reg.8.c.19.

*Deu.32.a.4. 2.Par.19.b.7. Jerem.1.a.5. Rom.9.d.14.& 4.d.10. 1.Cor.1.b.9. 2.Cor.1.c.18.

*Ma.* But it appeareth that thys is not continually certaine, and euer falleth so. For sometime godly parentes begette * vngodly children, and such as goe out of kinde from their parentes goodnesse, whom God (notwithstading thys promise) hath greuously punished.

*1.Reg.3.a.2. 4.Reg.23.b.30. 32. Esr.18.a.9.20.

Sch. Thys in deede can not be denyed. For as God, when he will, * sheweth him selfe mercifull to the children of the wicked, so is he by no such necessitie bounden to the children of the godly, but that he * is at libertie to reiect such of them as he will. But therein he alway vseth such moderation that the truth of his promise euer remaineth stedfast.

*3.Reg.11.c.12. 13.and.25.a.4. 4.Reg.8.c.19.& 21.d.12.24.

*Exo.33.b.19. Jos.11.d.14. Rom.3.a.3.& 9. b.14. 2.Pet.3.b.9.

*Ma.* Where afore we speaking of reuenging, he nameth but three or fower generations at the most, Why doth he here, in speaking of mercy, conteyne a thousand?

Sch. To shew, that he is much more inclined to * mercyfulnesse and to liberalitie, than he is to seueritie, lyke as also in an other place he professeth that he is very slow to wrath and most ready to forgeue.

*Exo.34.a.6. Psal.30.b.5.& 102.b.8.and 144 b.8. Esa.54.b.7.8.10

*Ma.* By all thys that thou hast sayd, I see thou vnderstandest, that God made speciall prouision, that

the worshipping of him, which ought to be spirituall and most pure, should not be defiled with any grosse idolatry or superstition.

Sch. Yea, he most earnestly prouided for it. For he hath, not onely plainly * and largely reckoning vp all formes of images, decreed it in a maner in the first part of hys Law as a thyng that principally concerneth his maiestie, but also hath confirmed thys law with terrible *threatninges to the offender, and on the other side offering most great rewardes to the obseruer of it. So that it may well seeme more then wonderfull, that thys commaundement eyther was not vnderstoode as being obscure, or not espyed as lying hid in the multitude, or not regarded as light or of small charge, yea that it hath lyen as it were wholly neglected of all men, as if it had bene no commandement, with no threatninges, no promises adioyned vnto it.

*Exo.20.8.4. Deu.4.c.16. and 5.8.8.

*Exod.20.8.5.6 Leui.26.8.30. Deu 4.d.26.8 5. 8.9.10.and 17. c.15. Psal.97.b.7. Ezec.6.8.4.

*Ma.* It is true as thou sayest. But now rehearse me the third commandement.

3.

Sch. * *Thou shalt not take the name of thy Lorde God in vaine. For the Lord will not holde him giltlesse that taketh his name in vaine.*

*Exo.20.b.7. Leuit.19.c.12. Deu.5.b.11.

*Ma.* Tell me, what is it to take the name of God in vaine?

Sch. To abuse it, eyther * with forswearing, or with swearing rashly, vnaduisedly, and without * necessitie, or with once naming it without a weightie cause. For sith the maiestie of Gods * name is most holy, we ought by all meanes to beware, that we seeme not either to despise it our selues, or to geue other any occasion to despise it:

*Leuit.19.c.12. Psal.15.c.6. 1.Tim.1.b.10.

*Eccle.23.a.9. Mat.5.c.33.

*Deu.28.f.58. Psal.8.a.1. Ierem.10.a.6.

yea

yea and so to see that we neuer once * vtter the name of God without most great reuerence, that it may euer appeare honorable and glorious both to our selues and to all other. For it is not lawfull once * to thinke, much lesse to speake of God and of hys workes, otherwyse than to hys honour. Briefly whosoeuer vseth the name of God otherwise than for most weightie causes and for most holy matters, abuseth it.

* 1.Par.19.b.15. Psal.48.c.9. and 103.a.1.&c.

* Sap.1.a.1. and 14.b.30. Eccles.23.c.9. and 29.b.33.

*Ma.* What thinkest thou then, of the that blaspheme God, and of sorcerers and such other kindes of vngodly men?

Sch. If they do great iniurie to God, which * vse hys name onely of a certaine lewd custome and vntemperate readinesse of speche, much more do they make them selues giltie of a most hainous and outragious offence which abuse the name of God, * in bannynges, in cursinges, in enchantmentes, in forespeakinges, or in any other maner of superstition.

* Ecclus.23.a.9. Mat.5.c.34.

* Deu.18.c.11. Esa.8.b.19. and 47.b.9. and 52.b.c. Mal.3.b.5. Act.19.c.13. Gal.5.d.20.

*Ma.* Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth, when * an othe is taken for a iust cause, either to affirme a truth, specially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to maynteine vnuiolate the honor of God, or to preserue mutuall agreement and charitie among men.

* Exo.22.b.11. Iosu.2.b.17. & 6.c.17. Psal.15.c.8. & 63.d.11. 2.Cor.11.g.31. Gal.1.d.20.



*Ma.* May we therefore lawfully, whensoeuer we say truth, vse an othe with it?

Sch. I haue already said that this is not lawfull, for so the estimation and reuerence of the name

of God should be abated, and should become of no price, and contemned as common. But when in a *weighty matter, the truth should otherwise not be beleued, we may lawfully confirme it with an oth.

*Exo.22.b.11. Iosu.9.b.19. 1.Reg.14.b.24.& 30.b.15. Psal.63.b.12.

*Ma.* What followeth next?

Sch. *For the Lord will not hold him giltlesse that taketh his name in vaine.*

*Ma.* Sith God doth in other places pronounce that he will punish generally *all the breakers of his law, why doth he here particularly threaten them that abuse hys name?

*Leu.26.b.14. Deu.28.b.15.&c. & infinitis locis.

Sch. His meaning was to shew how highly he esteemeth the *glory of his name, to the end that seing punishment ready for vs, we should so much the more heedefully beware of prophanely abusing it.

*Leu.19.c.12. Deu.5.b.11. Ierr.5.c.56. Eze.20.b.8.9.14

*Ma.* Doest thou thinke it lawfull to sweare by the names of saintes, or by the names of other men or creatures?

Sch. No. For sith à lawfull othe is nothyng els but the swearers religious affirming that he calleth and vseth God *the knower and iudge of all thinges for witnesse that he sweareth à true oth, and that hee calleth vpon and wisheth the same God to be the punisher and reuenger of his lying and offence if he sweare falsly: it were à most hainous sinne, to part or communicate among other persons or creatures this honor of Gods wisedome and maiestie which is his own proper and *peculiar honor.

*Exo.22.b.11. Heb.6.c.16.

*Deu.6.c.13. & 10.b.20. Ios.23.b.7. Esa.65.c.16.

*Ma.* Now remaineth the fourth Commandement, which is the last Commandement of the first Table.

Sch.

4 Sch. *Remember that thou* keepe holy the Sabbat day. Sixe dayes shalt thou labour, and do all that thou hast to do. But the seuenth day is the Sabbat of the Lord thy God: in it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy manseruant, & thy maidseruant, thy cattell, and the straunger that is within thy gates. For in sixe dayes the Lord* made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

*Ma.* What meaneth this word Sabbat?

Sch. Sabbat by interpretation signifieth *Rest. That day, for that it is* appointed onely for the worshipping of God, the godly must lay aside all worldly businesse, that they may the more diligently intend to Religion and godlinesse.

*Ma.* Why hath God set herein before vs an example of him selfe, for vs to followe?

Sch. Because notable & noble examples do more throughly stirre vp and sharpen mens mindes. For seruantes do willingly follow their maister, and children their parentes. And nothing is more to be desired of men, than to frame their selues to the* example and imitation of God.

*Ma.* Sayest thou then that we must ouerrun euerth day abstaine from all labour?

Sch. This Commaundement hath a double consideration. For in so much as it doth containe both a ceremony and requireth outwardly a worshipping, it belonged peculiarly to the Iewes, and hath not the force of a continuing and eternall thing. But now by the comming of Christ, and other shadowes of Iewishe ceremonies abrogate, so is thys law also in this behalfe abridged.

Ma. What then, beside the ceremony, is there remaining, whereunto we are still perpetually bound?

Sch. This law was ordained for three causes: first, to stablish and mainteine an * ecclesiasticall discipline and a certaine order of the Christian cõmon weale: secondly, to prouide for the * state of seruantes that it be made tolerable: thirdly, to expresse a certaine forme and * figure of the spirituall rest.

* Mat.12.b.12. Act.13.c.14.& 15.d.21.
* Exo.21.a.2. Deu.5.b.14. Gal.3.d.26.28.
* Esa.58.b.13. Rom.13.d.12. Heb.4.c.9.10.

Ma. What is that ecclesiasticall discipline that thou speakest of?

Sch. That the people assemble together, to heare the doctrine of Christ, to yeld * confession of their fayth, to * make openly publike prayers to God, to celebrate and reteine the * memory of Gods workes and benefites, and to vse the * mysteries that he hath left vs.

* Mat.6.a.4. Luc.4.c.4.c.27. Psal.95.a.2. Mat.10.c.32. * Esa.56.c.7. Mat.21.c.13. * Ephe.3.d.21. Heb.21.c.12. * Iosue 22.c.23. and 35.c.21. 1.Cor.14.c.26.

Ma. Shall it be enough to haue done these euery seuenth day?

Sch. These thinges in dede euery man priuatly ought to * record and thinke vpon euery day, but for our negligence and weakenesse sake, one certaine speciall day is by publike order appointed for this matter.

* Psal.1.a.2. and 84.a.4. Luk.18.a.1. Ephe.5.d.20.

Ma. Why was there in this commandement prouision made for relieuing of seruantes?

Sch. It was reason that they which be * vnder other mens power should haue some time to rest from labour. For els their state should be too greeuous and to hard to beare. And surely meete it was, that seruantes should together * with vs somet ime serue him that is the common maister of them and vs, yea and father too, sithe he hath

* Deut.5.b.14.& 15.c.15. Ierem.34.d.11.

* Psal.134.a.1. Gen.1.b.26.28. Ephe.6.b.9. Colos.3.b.11.

by

by Christ adopted them to himselfe as well as vs. It is also profitable for the maisters themselues, that seruantes should sometyme * rest betwene their worckinges, that after respiting their worcke a while, they may returne more fresh and lusty to it againe. *Deut.5.d.14. Esa.28.c.12.

*Ma.* Now remaineth for thee to tell of the Spirituall rest.

Sch. That is when resting from worldly busynesse,* and from our owne workes and studies, and as it were hauing a certayne holy vacation, we yeld our selues wholly to Gods gouernance, that he may do his workes in vs: and when (as the Scripture termeth it) * we crucifie our flesh, we bridle the froward desires and motions of our hart, restrayning our owne nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of eternall rest to the very thyng and truth it selfe. *Esa.7.d.14.16. 51.d.13. Heb.4.c.9. *Gal.5.d.24. Collos.3.a.5.

*Ma.* May we then cast away this care on the other dayes?

Sch. No. For when we haue once begonne, we must goe forward to the end,* throughout the whole race of our life. And the number of *seuen, forasmuch as in the scripture it signifieth perfection, putteth vs in remembrance that we ought with all our force and endeuor continually to labor and trauaile toward perfection: and yet therwithall is it shewed vs that so long as we liue in thys world, we are * farre from the perfection and full attayning of this spirituall Rest, and that here is geuen vs but a certaine taste of that Rest, which we shall enioy * perfectly, fully, and most *Mat.24.d.13. Iac.1.d.24.25. *Gen.2.a.2.3. 4.Reg.5.c.10. Psal.12.d.6. *Seuen signifieth perfection. *Gen.17.a.1. Matth.5.g.48. *1.Cor.2.c.9. Apoc.7.d.15.16. 17.& 14.c.13.& 12.d.4. *Esa.25.c.8. 1.Cor.1.c.9. 2.Thess.1.b.7. Apoc.7.d.15.& 14.c.13.& 21.d.4.

most blessedly in the kyngdome of God.

The 2 table of christen religion teacheth the duetie of loue & louyng mainde vnto.

*Ma.* Hetherto thou hast well rehearsed me the lawes of the first Table, wherein the true worshipping of God which is the fountayne of all good thynges, is briefely comprehended. Now therefore I would haue thee tell me what be the duties of our Charitie and Loue toward men, which duties doe spring and are drawen out of the same fountaine, and which are conteined in the second Table.

*Exo.20.b.12. Deut.5.b.16. Mat.15.a.4. Eph.6.a.2.3.

Sch. The second Table beginneth thus. **Honor thy Father and thy mother: that thy dayes may be long in the land which the Lord thy God geueth thee.*

*Ma.* What is meant in thys place, by this worde Honor?

*Prou.1.a.8. Mat.7.b.10.12 Colos.3.c.20. 1.Tim.5.a.4. Heb.12.c.9.

Sch. The Honor of parentes conteineth loue, *feare, and reuerence, and consisteth as in the proper worke and dutie of it, in obeying them, in sauing, helping, and defendyng them, and also finding & releuing them if euer they be in neede.

*Ma.* Doth the law extend onely to parentes by nature?

*Deut.17.c.10. Rom.13.a.1. *Luc.10.c.16. 1.Tim.5.a.1. *Prou.5.c.13. Iob.8.b.31. *Leu.19.c.32. Prou.19.b.20.

Sch. Although the very wordes seeme to expresse no more: yet we must vnderstand that all those, to whom any authoritie is geuen, as *magistrates, *ministers of the Church, *scholemasters, finally all they that haue any ornament either of *reuerend age, or of witte, wisedome, or learning, worship or wealthy state, or otherwise be our superiors, are conteined vnder the name of fathers: because the authoritie both of them & of fathers come out of one fountayne.

*Ma.* Out of what fountayne?

*Deut.17.c.10. Tit.3.a.1. 1.Pet.2.b.13.

Sch. The *holy decree of the lawes of God, by which

which they are become worshipfull & honorable as well as naturall parentes. For from thence they all, whether they be parentes, princes, magistrates or other superiors whatsoeuer they be, haue all their power and authoritie, because by these it hath pleased God to rule and gouerne the world.

*Ma.* What is meant by thys that he calleth magistrates and other superiors by the name of parentes?

Sch. To teach vs, that they are giuen vs of God both for owne * and publike benefit, and also by example of that authoritie which of all other is naturally * least grudged at, to traine and enure the minde of man which of it selfe * is puffed with pride and loth to be vnder others commaundement, to the dutie and obedience toward magistrates. For by the name of parentes, we are charged not onely to yeld & obey to magistrates, but also to honor and loue them. And likewise on the other part superiors are taught so to gouerne their inferiors, as a iust parent vseth to rule ouer good children.

* Rom.13.a.4. Ped.13.c.17.
* Iohn.3.c.13. Mat.7.b.9. Luc.11.b.11. 1.Thes.2.c.13.
* Exo.32.b.9. Luc.19.c.14.

*Ma.* What meaneth that promise which is added to the commaundement?

Sch. That they shall * enioy long life, and shall long continue in sure and stedfast possession of wealth, that geue iust and due honor to their parentes and magistrates.

* Exo.10.b.22. Deu.5.b.16. Eph.6.a.2.3.

*Ma.* But this promise seemeth to belong peculiarly to such Iewes as be kinde to their parentes.

Sch. It is no doubt, that, that which is by name spoken of the land of * Chanaan, perteineth onely to the Iewes. But forasmuch as God is

* Gen.17.d.7. 15.d.18. 26.a.3. Deut.4.a.1.

*Gen.1.8.1. Psal.24.8.1.& 115.b.16. Dani.4.c.22.

*Lord of the whole world, what place soeuer he geueth vs to dwell in, the same he promiseth and assureth vs in this law that we shall keepe still in our possession.

*Ma.* But why doth God recon for a benefite, long continued age in such a miserable and wicked life?

*1.Reg.21.8.1. Psal.18.8.1.2.3. Iere.14.b.8. Heb.2.b.15.

Sch. Because when he releueth the miseries* and calamities of them that be hys, or preserueth them in so many perils that beset them round about, and calleth them backe from vices & sinnes, he sheweth to them a fatherly mynde and good will, as to his children.

*Ma.* Doth it follow on the contrarie side, that God hateth them whose life is taken away quickly or before their ordinarie race of yeares expyred, or that be distressed wyth miseryes and aduersities of thys worlde?

*Iob.1.c.12.&5. c.7. Prou.3.b.12. Mat.5.b.10.11.

Sch. Nothing lesse. But rather, the* dearelyer that anyman is beloued of God, he is commonly the more burdened wyth aduersities, or is wont the sooner to remoue out of thys life, as he were deliuered and let by God out of prison.

*Ma.* Doth not thys in the meane tyme seeme to abate the truth and credit of Gods promise?

*Deu.28.8.1.2. Esa.1.c.19.20. Iere.22.8.4.5.

Sch. No. For when God doth promise vs worldly good thynges, he alwayes addeth this exception either expressely vttered* or secretly implyed, that is, that the same be not vnprofitable, or hurtfull to our soules. For it were agaynst order and reason,* if chiefe regard should not be had of the soule, that we may either attayne or* lacke worldly commodities, as we may wyth blessednesse enioy eternall lyfe for euer.

*Mat.5.b.29.& 18.8.8. *2.Reg.7.c.14. *1.Cor.6.b.3.

Ma.

*Ma.* What shall we then say of them that be disobedient to parentes or magistrates, or do misuse them, yea or kill them?

Sch. Commonly all such do eyther contynue a most vile and miserable life, or lose it most shamefully beyng taken out of it wyth untymely and cruell death, or infamous execution. And not onely in thys lyfe, but also in the woꝛld to come they shall foꝛ euer suffer the euerlastyng punishment of their vngodlynesse. Foꝛ if we be foꝛbidden by the commandement of God, as here next folowyth, to hurt any men be they neuer so much estranged frō vs, yea euen our aduersaries and deadly enemies, much moꝛe to kill them, surely it is easy to perceiue, how much we ought to foꝛbeare and beware of all doing of any iniurie to our parentes of whom we receiue our lyfe, inheritance, liberty, and countrey. And since it is notably well sayd by the wyse men in olde tyme, that naturall dutie may be broken wyth a looke, and that it is a most hainous wickednes once to offend his parentes wyth woꝛd oꝛ speech: what punishment can be found sharpe inough foꝛ hym that shall offer death to hys parent, foꝛ whom himselfe ought to haue bene content to die by the law of God and man, if nede so required?

*Exo.21.c.17. Leuit.20.b.9. Deu.21.c.18. &c. Prou.30.c.17.*

*Mat.15.a.4. Rom.1.b.30.31. 1.13.a.1.b.5.*

*Leui.19.d.17. Mat.5.c.21.&c. Luc.3.c.14.*

*Ma.* But it is much more hainous foꝛ a man to offend oꝛ kyll the parent of hys countrey than hys owne parent.

Sch. Yea surely. Foꝛ if it be foꝛ euery priuate man, a hainous offence to offend his priuate parentes, and parricide to kill them: what shall we say of them that haue conspired and borne wic-

bed armour, against the common weale, against their countrey, the most auncient sacred, & common mother of vs all, which ought to be dearer vnto vs thā our selues, & for whom no honest mā will sticke to die to do it good, and agaynst the prince the father of the countrey it selfe and parent of the common weale: yea & to imagine the ouerthrow, death, & destruction of them, whom it is hie treason once to forsake or shrinke from: So outragious a thyng can in no wise be expressed wyth fit name.

*Ma.* Now rehearse the sixth Commandement.

Exo.20.b.13. Mat.5.c.21. Iac.2.b.11. Sch. *Thou shalt not kill.*

*Ma.* Shall we sufficiently fulfill thys law, if we keepe our handes cleane from slaughter and bloud?

Sch. God made hys law not onely for outward workes, but also and chiefly for the *affections of the hart. For * anger and hatred and euery desire to hurt is before God adiudged manslaughter. Therefore these also God by this law forbiddeth vs.

*Deu.30.b.6. 30 Sal.24.b.4. Mat.9.a.4. Heb.3.c.12. *Mat.5.c.21.22. 23. Gal.5.d.20. 1.Ioh.2.b.11.

*Ma.* Shall we then fully satisfie the lawe, if we hate no man?

Sch. God in condemning hatred, requireth loue *toward all men, euen our enemies, yea so farre as to wish health, safetie, and all good thinges to them that wishe vs euill, and do beare vs a hatefull and cruell mynde, and as much as in vs lieth to do them good.

*Mat.5.d.43.44. 45. Luc.6.d.27. Rom.12.d.18.

*Ma.* What is the seuenth Commandement.

Exo.20.b.14. Deu.5.b.18. Mat.19.c.18. Sch. *Thou shalt not commit adulterie.*

*Ma.* What doest thou thinke to be conteined therin?

Sch. By this commaundement is forbidden all kinde

kinde of filthy and wandering lust, and all vncleanesse that riseth of such lust, as fondnesse in handling, * vnchastnesse of speech, and all wantonnesse of countenance and gesture, all outward shew of vnchastitie whatsoeuer it be. And not onely filthinesse of wordes & vncleannesse of doinges is forbidden by God, but also forasmuch as both our bodies and our soules are * the temples of the holy Ghost, that honestie may be kept vndefiled in them both, shamefastnesse and chastitie is commanded, that neither our bodyes be defiled wyth vncleanesse of lust, nor our myndes wyth vnhoneſt thoughtes * or desires, but be alway preserued chast and pure.

* Rom. 13. d. 13. 1. Cor. 6. b. 9. Iac. 1. b. 11.

* 1. Cor. 3. b. 16. 17. & 6. b. 15. 19. 2. Cor. 6. d. 16.

* Iob. 31. b. 9. Prou. 6. 4. 25. Ecclus. 9. d. 27. 28.

*Ma.* Goe on to the rest.

Sch. The eight Commandement is: * *Thou shalt not steale*. By which Commaundement are condemned not onely those thefts which are punished by mennes lawes, but also all fraudes * and deceiuinges. But none doth offend more haynously agaynst this law, than they that are wont by meane of trust to beguile them toward whom they pretend frendship. For they that breake fayth, labour to ouerthrow the common succour of all men. We are therfore commanded that we deceaue no man, that we vndermyne no man, that we suffer not our selues to be allured wyth bantage or gayne of buying or selling to do any wrong, that in trading of buying or sellyng we seeke not wealth vniustly, nor make our profit by vntrue and vnmeet * measures and waightes, nor encrease our riches with sale of slight and deceitfull ware.

* Exo. 20. b. 15. Mat. 19. c. 18. 1. Cor. 6. b. 8. 9. 10.

* 1. Thes. 4. b. 6. Tit. 2. c. 10.

* Prou. 11. a. 1. & 20. b. 10. d. 11.

*Ma.* Thynkest thou there is any more to be sayde of thys Commandement?

Sch. Yea forsooth. For not onely outwarde theftes & fraudes are forbidden, and we are commanded to vse bargaining without guile and deceites, and to do all thynges els without suttle vndermining, but also we are charged to be altogether so mynded, that though we were sure to escape vnpunished & vnespyed, yet we woulde of our selues forbeare from wrong. For that which is wrong before man to do, is euill before God to haue wyll to doe. Therfore all counselles and deuises, and specially * the very desire to make our gaine of others losse is forbidde by this law. Finally we are by this law commanded to endeuor all the wayes we may that euery man may most speedily come to his owne, and safely keepe that which he possesseth.

*Psal.83.d.10. Zach.8.c.17. Mich.2.a.2. Act.20.g.33.

*Ma.* What is the ninth Commaundement?

Sch. *Thou shalt * beare no false witnesse agaynst thy neighbour.*

*Exo.20.c.16. Deut.5.c.20. Mat.19.c.18.

*Ma.* What is the meaning of this commandement?

Sch. That we * breake not our othe or fayth. And in thys lawe we are forbidden not onely open and manifest periuries, but also wholly all lying, slanders, backbitinges, and euill speakinges, whereby our neighbour may take losse or harme, or lose his good name and estimation. For one example conteineth a generall doctrine. Yea and we ought neither our selues at any time to speak any false or untrue thing, nor with our wordes, writing, silence, pretence, or secret assent in holding our peace, once allowe the same in others.

*Exo.23.a.1. Leuit.19.c.12. Deut.23.d.21. Mat.19.c.18.

*Psal.15.a.3. Soph.3.c.13. Luk.3.c.14.

But

But we ought alway to be * louers & followers of simple truth, euer to rest vpon truth, to bring forth all thinges diligently into the light of truth as place, time, or necessitie shall require, finally, euer redily to take vppon vs the defence of truth, and by all meanes to maintein and vphold it. *Iohn.11.1.17. 19. 2.Cor.13.8. Ephe.4.1.25.

*Ma.* For satisfiyng of this lawe, is it not inough to bridle our tong and penne?

Sch. By the same reason that I haue before said, when he forbiddeth euill speaking, he therewith also forbiddeth sinister * suspicions and wrongfull misdeminges. For thys Lawmaker hath euer chiefe respect to the affections of the hart. This law therfore forbiddeth vs to be inclined so much as to thinke euill of our neighbours, much lesse to * defame them. Yea it commaundeth vs to be of such gentle sinceritie and indifferencie toward them, as to endeuor, so farre as truth may suffer, to thinke well of them, & to our vttermost power to preserue their estimation vntouched. * Mat.7.1.2. Rom.14.3.4. 1.Cor.13.5.7. *Iohn.25.1.17. 1.Pet.2.1.12.

*Ma.* What is the reason why the Lord in hys lawe doth terme the corrupt affections of the hart, by the names of the most haynous offences? For he comprehendeth wrath & hatred vnder the name of mãslaughter? all wantonnesse, and vncleane thoughtes, vnder the name of adulterie: and vniust couetyng, vnder the name of theft.

Sch. Least we (as the nature of man is) should wincke at the vngodly * affections of the hart, as thynges of small weight, therefor the Lord setteth them out by their true names, accordyng as he measureth them by the rule of his owne righteousnesse. For, our Sauiour the best interpreter of his fathers meaning, doth so expound the *Rom.7.1.7. 1.Cor.10.1.6. Iacob.4.1.1.

*Mat.5.d.22. 1.Ioh.3.c.15. same: * whosoo (sayth he) is angry with his brother, he is a manslayer: whoso lusteth after a woman, he hath committed adulterie.

*Ma.* But whereas onely vices and sinnes are forbidden in these commaundementes, why doest thou in expoundyng them-say that the contrary vertues are also commaunded therein? For thou sayest that in forbidding of adulterie, chastitie is enioyned, and in forbyddyng manslaughter and theste, most entier good wyll and lyberalitie is commaunded. And so of the rest.

Sch. Because the same our Sauiour doth so expound it, which setteth the summe of the lawe, not in absteynyng onely from iniurie and euyll doing, but in * loue and charitie, like as the kingly Prophet had also before taught, sayng: Depart from euill, and do good.

*Mat.22.d.39. Rom.13.c.8.9. Gal.5.c.14. *Psal.37.c.27.

*Ma.* Now remayneth the last commaundement.

*Exo.20.c.17. Mich.2.a.a. Rom.7.b.7. 1.Cor.10.b.6. Sch. *Thou shalt not couet* thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.*

*Ma.* Seyng that, as thou hast oft sayd already, the whole law is spirituall, and ordeyned not onely to restraine outward euill doinges, but also to bridle the inward affections of the hart: what is there herein commaunded more that was before omitted?

Sch. God hath before forbidden euill doynges, and corrupt affections of the mynde: But now he requireth of vs a * most precise pureness, that we suffer not any desire be it neuer so lyght, nor any thought be it neuer so small, in any wyse swarming from right, once to crepe into our hart.

*Esa.1.d.16. Rom.13.d.14. Gal.5.d.14.

*Ma.* How then? doest thou say that vnadui sed and sodeine desires, and short thoughtes that come vpo

the

the very godly, are ſinnes, although they ſtriue agaynſt ſuch rather than yelde to them?

Sch. Surely it is playne that all corrupte *thoughtes, although our conſent be not added to them, do procede of our corrupted nature. And it is no doute that ſodeine deſires that tempt the hartes of men, although they preuayle not ſo farre as to winne a ſtedfaſt aſſent of mynde and allowance, are in thys commandement condemned by God as ſinnes. For it is meete that euen in our *very hartes and myndes ſhould ſhyne before God, their moſt perfect pureneſſe & cleanneſſe. For no innocencie and righteouſneſſe *but the moſt perfect can pleaſe hym, whereof he hath alſo ſet before vs this his law a moſt perfect rule.

*Gen.6.d.5.8.8. d.21. *Pſal.94.d.15. Prou.20.b.9. Mat.15.d.18.19.

*Pſa.1.d.16.and 19.d.13.e.15. Ier.4.d.14. Ezec.18.g.31. Mat.5.a.8.

*Pſal.5.a.4.5. 1.Cor.3.c.14.

*Ma.* Hetherto thou haſt ſhortly and playnly opened the law of the ten commaundementes. But can not all theſe things that thou haſt ſeuerally and particularly declared, be in fewe wordes gathered as it were into one ſumme?

Sch. Why not? ſeyng that Chriſt our heauenly ſcholemaiſter hath compriſed the whole pith and ſubſtaunce of the law in a ſumme & ſhort abridgement, in this maner, ſaying: *Thou ſhalt loue the Lord thy God with all thy hart, with all thy ſoule, with all thy minde, and with all thy ſtrength. And this is the greateſt commaundement in the law. And the ſecond is lyke vnto this: Thou ſhalt loue thy neighbour as thy ſelfe. For in theſe two commaundementes are conteyned the whole Law, and the Prophetes.

*Mat.22.d.37. Mar.12.c.30. Luc.10.c.27.

*Ma.* What maner of loue of God, doeſt thou take to be here required?

Sch. Such as is meete for God, that is, that we acknowledge *hym both for our moſt myghty

*Deut.10.d.17. 1.Reg.18.f.39. 1.Tim.6.c.15.

*Esa.63.b.16. Mat.6.b.8. 1.Tim.1.a.1. Lord, and our most louing* father and most mercifull Sauiour. Wherfore to this loue is to be adioyned, both* reuerence to his maiestie, & obedience to* his will, and* affiance in his goodnesse.

*Deu.10.c.12. 30.Psal.96.a.7. 1.Tes.10.d.31. *Deu.6.c.17. Rom.12.a.2. *30.Psal.2.b.12.& 35.a.17.& 31.a.1. & 118.b.8.

*Ma.* What is meant, by *all the hart, all the soule, all the strength?*

Sch. Such feruencie and such vnfaynednesse of loue, that there be no roome for any* thoughtes, for any desires, for any meanynges or doynges that disagree wyth the loue of God. Deare (as one sayth) are our parentes, deare are our children, our kinsefolkes, our frendes, and dearer yet is our countrey: but all the deare* loues of them all, entier zeale toward God, and the most perfect loue of hym not onely conteineth, but also much and farre surmounteth, for whom, what good man will sticke to dye? for euery godly man loueth God not onely more dearely than all his, but also more dearely than himselfe.

*Deu.30.b.6. Ios.23.c.11. Mat.10.b.37. Luc.14.f.26.

*Ma.* Now what sayest thou of the loue of our Neighbour?

Sch. Christes will was that there should be most streight bondes of loue among hys Christians. And as we be by nature most* inclined to the loue of our selues, so can there not be deuised a playner, nor shorter, nor more pithy, nor more indifferent rule of brotherly loue, than that which the Lord hath gathered out of our owne nature and set before vs, that is, that euery man should beare to hys neighbour the same good wyll that he beareth to hymselfe. Whereof it followeth, that we should* not do any thyng to our neyghbour, nor say nor thinke any thyng of him, which we would not haue other to do to our selues, or

*1.Tes.13.b.5. Ephe.5.d.29. Phil.2.c.21.

*Mat.7.b.12.& 22.b.36. Luc.6.b.31. Rom.13.c.9.10.

to

to say or thinke of our selues. Within the compasse of which onely law, which is in deede as it were the soule of all other lawes, if we could be holden, surely there were no neede of so many barres of lawes, as men do dayly deuise to hold men in from doyng wrong one to an other, & to mainteine ciuile societie, & all welneare in vayne if among men this one law be not regarded.

*Ma.* How farre extendeth the name of Neighbour?

Sch. The name of Neighbour conteyneth, not onely those that be of our kinne and alliance, or frendes, or such as be knitte to vs in any ciuile bond of loue, but also those whom we *know not, yea and our enemyes.

*Mat.5.g.43. Luc.10.f.33.36. Iob.13.b.14. 1.Thes.4.c.9.

*Ma.* Why what haue those to do with vs?

Sch. Surely they are knit to vs wyth the same bond, wherewith God hath coupled together all mankynde, which bond his will is to haue inuiolable and *stedfast, and therfore it can not be taken away by any mans frowardnesse, hatred, or malice. For though any man hate vs, yet that notwithstanding he remayneth still our neyghbour, and so must alway be accompted, because the same order by which this felowshyp and conioynyng among men is knit together, ought alway to remayne stedfast & inuiolable. And hereby it may be eallily perceaued why the holy scripture hath appointed Charitie or loue to be one of the principall partes of Religion.

*Mat.5.g.44. Luc.6.d.27. 1.Ioh.1.b.9.& 3. b.10.and.4.b.7.

*1.Tim.1.a.5. 1.Ioh.3.b.23.

*Ma.* But what meaneth that addition in the ende, that therein are conteyned the whole law and the Prophetes.

Sch. Because in very deede the summe of them all belongeth thereunto. For all the warnynges,

commandementes, exhortations, promises, and threateninges, which the law it selfe and the prophetes and Apostles do euery where vse, are directed to nothyng els but to the end of thys law as it were to a marke. And *all things in the holy scriptures are so applyed to charitie, that they seeme as it were to leade vs by the hand vnto it.

*Mat.7.d.12. Luc.6.b.31. Rom.13.c.8.10. Gal.5.b.14. 1.Tim.1.b.5.

*Ma.* Now I would haue thee to tell me, what law that is that thou speakest of. Whether is it the same that we call the lawe of nature, or some other besides it?

Sch. I remember maister, that I haue long agoe learned this of you, that is, that the law, as the hyest reason, was by God grafted in the nature of man, while mans nature was yet * sound and vncorrupted, beyng created after the image of God, and so this law is in deede and is called the law of nature. But since ꝑ nature of man became stained with sinne, although the * mindes of wyse men haue beene in some sorte lyghtened with the brightnesse of this naturall lyght, yet in the most part of men this light is so put out, that scarce any sparcles therof are to be sene: & in many mens mindes is deepely grafted *a sharpe hatred of God & mē, against the ordinances of God & his cōmandements written in this law, which command most harty loue to God and men. And hereof commeth so great vngodlynesse toward God, and so deadly cruelitie toward men.

*Gen.1.d.26. 27.31. Ephe.4.f.24. Colos.3.b.10.

*Luk.1.g.79. Act.14.c.17. and 17.f.17. Rom.1.c.19.

*Mat.24.c.9. 10.b.22. Joh.17.c.14. 2.Tim.3.a.2.

*Ma.* How commeth it to passe that God woulde haue these commandementes written in Tables?

Sch. I will tell you. *The image of God in man, is since the fall of Adam by originall sinne and by euill custome so darkened, and naturall iudge-

*Luc.1.g.79. 1.Cor.1.b.14. Ephe.4.b.17.18.

ment

ment so corrupted, that man doth not sufficiently vnderstand what difference is betwene honest and dishonest, right and wrong. Mercifull God therefore, myndyng to renue the same image in vs, hath by his law writtē in tables, set forth the rule of * perfect righteousnesse, and that so liuely and fully that God requireth no more of vs but to follow the same rule. For he accepteth none other sacrifice but * obedience, and therfore he hateth all whatsoeuer it be that we admitte in religion or in the case of worshippyng God wythout the warrant of his prescribed ordinance.

* Psal.19.c.8.9 119.8.1. Baruc.4.2.2.

* 1.Reg.c.15.8.22 Osee.6.c.6. Mat.12.c.33.

*Ma.* But where in this law there are no commandementes set out of euery mans priuate vocation, how can this be a perfect rule of lyfe?

Sch. Though here be no commandementes expresly set out concerning the duties of euery seuerall man, yet forasmuch as the lawe commaundeth to * geue to euery man his owne, it doth in a summe comprise all the partes and duties of euery man priuately in his degree and trade of lyfe. And in these tables, the Lord hath briefely and summarily cōprehended all those thynges which in the Scriptures are eche where most largely set out concernyng the seuerall commaundementes and duties of euery seuerall man.

* Ezo.18.b.12.13 & toto capite.

*Ma.* Seyng then the law doth shew a perfect maner of worshyppyng God aright, ought we not to lyue wholly accordyng to the rule therof?

Sch. Yea, and so much that God * promyseth life to them that liue accordyng to the rule of the law, and on the other side * threatneth death to them that breake his law, as is aforesayd. And for this cause in my diuision I haue named obe-

* Deut.8.a.1. and 30.c.15. Mat.19.c.17. Joh.12.c.50.

* Deu.11.b.28. & 30.c.17. Rom.1.c.18. and 6.b.23.

dience as one of the principall partes of religion.

*Ma.* Doest thou then thinke them to be iustified that do in all thynges obey the law of God?

Sch. Yea surely, if any were able to perfourme it,
*Gen.5.b.5.and 8.d.11. Prou.20.b.9. Rom.7.c.14.15. Gal.2.d.16. they should be iustified by the lawe, but we* are all of such weakenesse that no man in all pointes fulfilleth hys dutie. For, though we put case that there be one founde that perfourmeth the law in some poynt, yet shal he not therby be iustified before God, for he pronounceth them all to be* accursed and abhominable that doe not fulfill all thynges that are conteyned in the law.
*Gal.3.b.10. Iac.2.b.10.

*Ma.* Doest thou then determine, that no mortal man is iustified before God by the law?

*Iob.25.b.4. Rom.3.d.28.& 4.c.15. Gal.2.c.16.d.21. and.3.b.10. Sch. No man. For the* Scriptures do also pronounce the same.

*Ma.* Why then did God make such a law as requireth a perfection aboue our habilitie?

Sch. In makyng the law, God respected not so much what we were hable to perfourme, which
*Luk.15.c.10. Rom.3.c.10. Gal.8.a.3. by our owne fault* are very weake, as what was meete for his owne righteousnesse. And forasmuch as none but the hyest* righteousnesse
*Psal.5.a.4.5.6 2.Cor.6.c.14. could please God, it behoued that the rule of lyfe which he set out should be throughly perfecte. Moreouer the law requireth nothyng of vs but that we are bounde to perfourme. But sithe we
*Iob.4.d.17.& 15.d.14. 2.Par.6.g.36. Gal.3.c.16. are farre from due* obeying the lawe, men can haue no sufficient or lawfull excuse to defende themselues before God, and so the law accuseth
*Rom.3.c.19.& 7.b.8.10. Gal.3.b.10. all men for gilty, yea* and condemneth them before the iudgement seate of God: and that is the cause why Paul calleth the law the ministerie of death and damnation.

*Ma.* Doth then the law set all men in this most remedilesse estate?

Sch. The vnbeleuing * and the vngodly the law doth both set and leaue in such case as I haue spoken, who as they are not hable to fulfill the least iote of the lawe, so haue they no affiance at all in God through Christ. But among the godly the law hath other vses. * Deu.27.b.17. Rom.3.b.10. Iacob.2.b.10.

*Ma.* What vses?

Sch. First the law in requiring so * preeise perfectnesse of lyfe, doth shew to the godly as it were a marke for them to leuell at, & a goale to runne vnto, that dayly profiting they may with earnest endeuor trauaile toward the hyest vprightnesse. This purpose and desire the godly by the guyding of God do conceiue. But principally they take heede, so much as they are hable to do and atteine to, that it may not be sayd that there is any notorious fault in them. Secondly, where as the law requireth thynges farre aboue * mans power, and where they finde themselues too weake for so great a burden, the law doth rayse them vp to craue strength at ỹ Lordes hand. Moreouer, when the law doth continually * accuse them, it striketh their hart wyth a holesome sorow, and driueth them to the repentance that I spake of, and to begge and obteine pardon of God through Christ: and therewithall restrayneth them that they trust not vpon theyr owne innocencie, nor presume to be proude in the sight of God, and is alway to them as a bridle, to withholde them in the feare of God. Finally when beholdyng by the law, * as it were in a glasse, the spottes and vncleannesse of theyr * Deu.6.b.6.7. Ios.1.b.7.8. Psal.1.a.2. * Psal.119.a.5. Rom.7.c.14. 1.Cor.3.b.5. * Deu.27.b.27. Rom.3.b.10.11.12. 2.Cor.3.c.9. * Rom.3.c.19. and.7.b.7.

ſoules, they learne thereby that they are not able
*Iohn.10.b.9. Rom.1.f.10.11. Gal.2.f.16. to attayne perfecte righteouſneſſe * by theyr
workes, by this meane they are trayned to humi-
litie, and ſo the law prepareth them and ſendeth
them to ſeeke righteouſneſſe in Chriſt.

*Rom.10.a.4. Gal.3.b.10.ff. and.b.24. *Ma.* Then, as farre as I perceiue, thou ſayeſt that the
law is as it were a certayne ſchoolemaſter to Chriſt,
to leade vs the right way to Chriſt, by knowing of
our ſelues, and by repentance and fayth.

Sch. **Yea forſooth.**

## *The ſecond part. Of the Goſpell and Faith.*

*Ma.* Sithe now my dere childe, thou haſt, ſo much
as it may be in a ſhort abridgement, largely anſwe-
red this matter of the Law and Obedience, good
order requ reth that we ſpeake next of the Goſpell,
which conteineth the promyſes of God, and promi-
ſeth the mercie of God through Chriſt to them that
haue broken Gods law, and to the which Goſpell
faith hath ſpecially reſpect. For this was the ſecond
point in our diuiſion, and this alſo the very orderly
courſe of thoſe matters that we haue treated of, hath
as it were brought vs by the hand vnto. What is now
the ſumme of the Goſpell and of our Faith.

Sch. **Euen the ſame wherin the chiefe articles of
the Chriſtian faith, haue bene in olde tyme briefly
knitte vp & conteined, and which is commonly
called the Crede or Symbole of the Apoſtles.**

*Ma.* Why is the ſume of our faith called a Symbole?

Sch. **A Symbole by interpretation is a badge,
marke, watchword, or token, whereby the ſol-
diers of one ſide are knowen from the enemyes.
For which cauſe the ſhort ſumme of our fayth, by
which the Chriſtians are ſeuerally knowen from**

them

them that be not Christians, is rightly called a Symbole.

*Ma.* But why is it called the Symbole of the Apostles?

Sch. Because it was first receiued from the Apostles owne mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the Church, and so hath continually remained among all the godly firme, stedfast, and vnremoued, as a sure and stayed rule of Christian fayth.

*Ma.* Go to. I would haue thee now rehearse to me the Symbole it selfe.

Sch. I will. *I beleue in God the Father almightie, maker of heauen & earth. And in Iesus Christ his onely Sonne our Lord. Which was conceaued by the holy Ghost, borne of the virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buryed. He descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the father almyghty. From thence shall he come to iudge the quicke & the dead. I beleue in the holy Ghost. The holy Catholike Church. The Communion of Saintes. The forgeueneße of sinnes. The Resurrection of the body. And the life euerlasting. Amen.*

*Ma.* These thynges, my childe, thou hast briefly and in short summe set forth. Wherefore it is good that thou declare more playnely and at large what thou thinkest of euery particular. And first into how many partes doest thou deuide thys whole confession of fayth?

Sch. Into fower principall partes, in the first whereof is entreated of God the father, and the the creation of all thinges: in the second, of hys sonne Iesus Christ, which part also conteineth

the whole summe of the redemption of mā: in the third, of the holy Ghost: in the fourth, of ỹ Chirch and of the benefites of God toward the Chirch.

*Ma.* Goe forward then to declare me those fower partes in order. And first, in the very beginning of the Creede, what meanest thou by this word *Belene?*

Sch. I meane thereby that I haue a true and a liuely fayth, that is to say, * a Christian mans fayth in God the father, the Sonne, & the Holy Ghost, and that I do by this forme of confession * testifie and approue the same fayth.

*Mat.28.d.19. Rom.1.b.17. Joh.1.b.12.13. Gal.3.b.26.

*Mat.10.c.32. Rom.10.b.9. Heb.4.b.14.

*Ma.* Is there any fayth that is not a true and a lyuely Faith?

Sch. There is in deede a certaine generall fayth, as I may so call it, and there is * a dead faith.

*Rom.1.b.32. Tit.1.b.16. Jacob.2.b.26.

*Ma.* Sith then it is a matter of no small weight that thou comprehendest vnder the name of Beleuing, and of a Christian fayth, that is to say, a true and liuely fayth, goe to and tell me what fayth that same is, and how it differeth from the generall fayth, and also from the dead fayth.

Sch. The generall fayth is that which * crediteth the word of God, that is, which beleueth all those thinges to be true that are conteined in the Scriptures concerning God, his incomprehensible nesse, power, righteousnesse, wisdome, mercy toward the faithfull & godly, and most earnest seueritie toward the vnbeleuing and vngodly, & likewise al other thinges taught in the scriptures.

*Mat.7.b.22. Luc.12.f.47. 1.Cor.13.a.2.

*Ma.* Doth not the true fayth that thou speakest of, beleue also all these same thynges?

Sch. Yea forsooth. But the true fayth goeth further, as I shall shewe by and by. * For thus farre not onely vngodly men, but also the very

*Rom.1.b.32. Tit.1.b.16. Jac.2.b.19.

Deuils

deuils do beleue, and therefore neyther are they
*in deede faithfull, nor are so called. But the true fayth, as it nothyng douteth that all thinges taught in the worde of God are most certainely true, *so doth it also embrace the promises made concerning the mercy of God the father, and the forgeuenesse of sinnes to the faythfull through Iesus Christ, which promises are properly called *the Gospell. Which fayth who soeuer haue, they do not onely feare God as the most mygh-ty Lorde of all, and the most righteous iudge (which we already sayd that the most part of the vngodly and the *deuils themselues do) but also they loue hym as theyr most bountifull and mercifull *father. Whom as they trauaile in all thynges to please (as becommeth obedient chil-dren) wyth godly endeuors and workes, which are called the fruites of faith, so haue they a good and sure hope, of *obteyning pardon through Christ, when, as men, they swarue from his will. For they know that Christ (whom they trust vpon) *appeasing the wrath of hys father, their sinnes shall neuer be imputed any more vnto them than if the same had neuer ben committed. And though themselues haue not satisfied the lawe, and their dutie toward God and men, yet beleue they that Christ wyth hys most full obser-uing of the law, hath abundantly satisfied God for them, and are perswaded that by thys hys *righteousnes and obseruing of the law of God, them selues are accompted in the number and state of the righteous, & that they are beloued of God, euen as if themselues had fulfilled the law. And this is the *iustification, which the holy

*Iob.1.b.12. Gal.3.d.25.26.

*Luc.24.c.47. Rom.4.c.18.

*Esa.61.a.1. Luc.1.b.10.11.& 4.c.18.

*Deu.10.d.20. Psal.111.b.10.

*Iac.2.d.19.

*Deu.10.c.12. Psal.1 a.2.3. Colloss.2.a.6. Eph.5.a.1.2.b.8

*Mat.1.d.21. Rom.3.b.24.& 5.a.1.

*Eph.1.c.5.6. Colos.1.c.14. Heb.10.c.17. 1.Ioh.2.a.1.2.

*1.Cor.1.d.30. 2.Cor.5.d.18. Eph.1.b.6.7. Phil.1.b.9.

*Rom.3.c.21. Gal.2.d.16.

Scriptures do declare that we obteine by fayth.

*Ma.* Can not theſe thinges alſo be in the deuils, or in wicked men?

Sch. Nothyng leſſe. For *though they feare, or rather with horroꝛ do dread God as moſt mygh-
*Gen.4.b.13. Iohou.10.d.24. Mat.27.a.4.5. Iac.2.d.19. 1.Ioh.4.d.18.
ty and righteous, for that they know he will take vengeaunce of their vngodlyneſſe, yet can they neither haue any truſt in hys goodneſſe and mer-
cy toward them, nor any recourſe to hys grace, nor entre into any endeuour to obey hys wyll. Therefore their fayth, although they doubt not of
*Mat.7.d.23. Luc.8.b.13. 1.Cor.13.d.2.3. c.14. Iac.2.d.26. Tit.1.d.16.
the truth of the worde of God, is called * a dead fayth, for that like a drye and dead ſtocke it ne-
uer bringeth forth any fruites of godly lyfe, that is, of loue to God, and charitie toward men.

*Ma.* Geue me then out of that which thou haſt hetherto ſayd, a definition of that ſame liuely true and Chriſtian fayth.

Faith defined.
*Rom.8.a.1.b. 14.g.38.39. Coloſ.2.a.2.3. 1.Theſ.1.b.5. Heb.10.d.22.23. and.11.a.1.
Sch. * Faith is an aſſured knowledge of the fa-
therly good wyll of God toward vs through Chriſt and an affiance in the ſame goodneſſe, as
it is witneſſed in the Goſpell, which fayth hath coupled with it an * endeuour of godly lyfe, that is, to obey the will of God the father.

*Iſal.1.a.3. Mat.13.c.23. Gal.5.a.6. 2.Pet.1.c.14.15.
*Ma.* Thou haſt ſufficiently declared, what thou meaneſt by the termes of Fayth and Beleeuing. Now goe forwarde and tell me in as apt wordes as thou canneſt what thou vnderſtandeſt by the name of God, which foloweth next in the Creede.

Sch. I will do the beſt I can, good maiſter, as my wit and habilitie will ſerue me. I vnderſtand
*Gal.4.b.8. 2.Pet.1.a.4. *Heb.1.a.3. *Ioh.4.d.24.
that there is * one nature, or * ſubſtance, or ſoule, or minde, or rather * diuine ſpirite, (for diuerſly haue wiſe men both Heathen and Chriſtian ter-

med

med God, where in deede by no wordes he can be properly termed) * eternall, without beginning and end, * vnmeasurable, * vncomprehensible, inuisible wyth the eyes of men, of * most excellent maiestie, which we call God, whom all peoples of the world * must reuerence, and worshyp with hyest honor, and in hym as in the best and greatest * to settle their hope and affiance.

* Rom.1.c.20.& 16.b.26.
* Act.6.b.13.& 19.b.26.
* Iob.11.c.18. Colloss.2.c.15.
* Psal.104.c.31. 1.Tim.1.d.17.& 6.c.16.
* 1.Cor.10.g.31.
* Psal.36.b.7.

*Ma.* Seing there is but one God, tell me why in the confession of the Christian fayth thou rehearsest three, the Father, the Sonne, and the Holy Ghost.

Sch. Those be not the names of * sundry Gods, but of three distinct persons in one Godhed. For in * one substaunce of God, we must consider, the * *Father* which of him selfe begat the sonne euen from eternitie, the beginning and first author of all thinges: the * *Sonne*, euen from eternitie begotten of the Father, which is the eternall wisedome of God the Father: the * *Holy Ghost* proceeding from them both, as the power of God spred abroade through all thynges, but yet so as it alle continually abideth in it selfe: and * yet that God is not therefore diuided. For of these three persons none goeth before the other * in tyme, in greatnesse, nor in dignitie: but the Father, the Sonne, and the Holy Ghost, three distinct persons * in eternitie of like continuance, in power euen, in dignitie egall, & in godhead one. There is therefore * one eternall, immortall, almightie, glorious, the best, the greatest, God the Father, the Sonne, and the Holy Ghost. For so hath the vniuersall number of Christians, which is called the catholike church, taught vs by the holy scriptures, concerning God the Father, the Sonne,

* Act.11.d.19. 1.Ioh.5.b.7.
* Ioh.10.f.30. Gal.3.c.20.
* Gen.1.a.1. 1.Cor.8.b.6.
* Ioh.1.a.1. and 17.a.5. Col.1.b.15. Heb.1.a.3.5.
* Luc.1.b.35. Ioh.14.b.16. Act.5.a.3.4. 1.Cor.12.a.4.
* Ioh.10.f.30. 1.Cor.8.b.6. Gal.3.c.20.
* Ioh.1.a.1.& 5. c.17.18.b.11.13. 1Ioh.5.a.7.
* 1.Ioh.5.b.7.
* Deu.4.f.35.39. Psal.86.c.9.10. & 104.c.30.31. 1.Tim.1.b.17.

* *In Symbolis siue confessionib. fidei Christ. Apost. Nicen. & Athan.*

and the holy Ghost: where otherwise the infinite depth of thys mysterie is so great that it can not with minde be conceiued, much lesse with wordes be expressed, wherin therefore is required a simplicitie of Christian fayth ready to beleue, rather *Iob.38.d.26. than sharpenes of witte to search, or the office of the tong to expresse so secret & hidden a misery.

*Ma.* Thou sayest true. Goe forward therfore. Why doest thou call God Father?

The first part of the Crede.

God the father.

Sch. Beside the same principall cause which I haue alredy rehearsed, which is, for that he is the *naturall father of hys onely sonne, begotten of hym selfe from before all begynnyng, there be two other causes why he both is in deede and is called our Father. * The one is, for that he hath created vs, and gaue lyfe vnto vs all. *The other cause is of greater value, namely for that he hath heauenly begotten vs agayne through the holy Ghost, and *by fayth in hys true and naturall sonne Iesus Christ he hath adopted vs his children, and through the same Christ hath geuen vs his kingdome and the inheritance of euerlasting life.

*Mat.3.c.17. Ioh.1.b.14. Rom.15.d.6. 2.Cor.11.a.31. and 11.g.31.

*Gen.1.d.27. Mal.2.c.10. and 2.b.10.

*Iob.3.a.3.5. 2.Pet.1.a.3.b.23

*Iob.1.d.12. Rom.8.c.15.17. d.23. & 9.a.4. Gal.4.a.5.6. Eph.1.a.5.6. 1.c.7.b.7.

*Ma.* In what sense doest thou geue hym the name of *Almighty*?

Sch. For that, *as he hath created the world & all thinges, so he hath the same in his power, gouerneth them by his prouidence, ordereth them after his owne will, and commaundeth all as it pleaseth hym: so as there is nothing done but by hys apointment or sufferance, and nothyng is there which he is not able to do: for I do not imagine God to haue a certaine idle power which he putteth not in vse.

*Esa.40.c.21. Mat.5.g.45. and 10.c.29. Eph.1.b.11.

*Ma.*

Mo. Doest thou then make no godly men almoste wicked spirites subiectes to the power of God?

Sch. * I saye not so, for as well doe we in maie miserable case, that we should not be vtterly cast away, as they might haue, but yet can we not be without the will of God, nor God not wyllyng vs to the middle of that we were, so readily turne them, that they can not euer stirre but as this soueraigne maister will.

And yet for our greater and more certaine comfort, that we are not in the power of vnmighty Father, that not so much as one heare of ours can perish but by his will, that bearyth vs so good will.

Mo. God dyd not create the deuyll.

Sch. No, but he made him a good spirite, and of his owne malice he is become euyll. Now as concerning the goodnesse of God, whereby he hath created all thinges, I may adde further that he is the Creator of heauen and earth, & of all thinges conteined in them. By which wordes we signifie that God is not to be sought in a glasse, to be beholden, and (so farre as we beholde him) to be loued in his workes, as we do in the course of the world, of whom we see that same immeasurable greatnesse of the vastnesse and all the partes thereof to be so framed, as they could not possibly in beauty be better, and so fit be better, we for that cause do confesse the infinite power, wisedome, and gouernement of the workeman and builder thereof. For who is he that, in looking vp to heauen doth not perceiue that there is a God? Then for this cause especially it seemeth that God hath placed men out of the earth, and amongst them that they should be beholders of the workes of heauen.

H.i. by

*Iob.1.b.10. Luc.11.b.11. Iob.1.b.6. Acts.6.13.b.16. 17.28. Tim.6.16.

*Luc.12.a.7. 21.18.

*Iohn.8.a.44. 1.Ioh.3.a.8. 2.Tim.2.a.26.

*Ioh.1.9.a.1. 10.b.7. Rom.1.19.20.

by matters, and in beholdyng heauen might conceiue the knowledge of hym.

Gen.1.d.1. Psal.33.b.6.&7. Act.14.f.15. How doest thou say that God created all things? Sch. I say that God the most good and mighty Father, at the beginnyng and of nothyng by the power of his worde that is to say Iesus Christ his sonne, framed and made this whole bewtie world and all thinges whatsoeuer they be that are contayned therin, and also the inuysible powers, whom we call Angels.

*Iob.1.a.3. 1.Cor.8.b.6. Heb.1.a.2.

*Coloss.1.c.16. Are you not all thou vnlearned, and vnfaithful that knowest not daily proued yea those wicked spirites whom we call deuils?

*Gen.1.b.31. Iob.8.f.44. Ecclesiasticus. Iustinus.li.2. Sch. God dyd not *create them such, but they by their owne malice fell from that they were created, and so are they become not by creation and nature, but by corruption of nature.

Did God thinke it enough to haue once created all thinges, and then to cast away all further care of thinges from thence forth?

Sch. I haue alredy briefly touched this point, wherein it is much more excellent to maintaine and preserue thinges created, than to haue once created them: we must certainly beleue, that as he had so framed the world & all creatures, by whom they receiued their beginnyng, yet preserueth them: for all things would streyght waye ruine and fall to nothyng, vnlesse by his vertue, as it were by his hand, they were vpholden. Now also assure thy selfe, that the whole order of nature, and changes of thinges which are falsely reputed the alterations of fortune, do hang all vpon God: that God guideth the course of the hea-

*Psal.75.a.3. and 104.b.10. and 145.c.15. Heb.1.a.3.

*Act.10.c.29. 30.

*Esa.14.c.27. Psal.89.b.10. and 147.c.8.9.

uen,

nen, vpholdeth the earth, tempereth the seas, and
ruleth this whole worlde, and that all thinges
obey his diuine power, and by his diuine power
all thinges are gouerned: that he is the author
of fruite, moysture, and of temperate seasons, and
of growth, of fruites, foode, and of nourishing life, all
health and sufficiencie, and of all thinges, that
belong to the sustentation and preseruing of mans
life, and which are desired either for necessitie, or
honest pleasure, finally of all thinges that na-
ture weedeth: he hath euer gladly and yet most
largely giuen, abundantly and plentifully with most
liberall hand, to this end onely, that men should
be bleathem as the giuer, reuerence and adore
children

*Ma.* To what end doest thou thinke that all
God hath created all these thinges

Sch. The world is fully made for Man,
and all thinges that are here in the world
for the vse and profit of men, and all
all other thinges are for man, to vse them as
lesse for his owne glory.

*Ma.* Why hast thou then so fully declared the
beginning and creation of Man?

Sch. That which before I spake, that
God fashioned the first Man of clay; and that
the ribbe of Adam being cast in a sleepe, the Lorde
out women and brought her into the world, to
serue her to man for a companion, of whose
And therefore was
man was called
to be the mother of all liuing creatures.

*Gen.16.8.4.5.

*Psal.144.c.12.
and 145.c.16.17.
Act.14.b.16.
Rom.14.b.6.
1.Cor.10.g.31.
Ephe.5.a.4.
1.Tim.4.a.3.4
1.Pet.5.b.7.

The end of all
creatures.

*Gen.1.b.26.
29.30.
Psal.8.b.7.8c.

*Gen.1.b.7.b.
21.22.

*Gen.1.b.7.and
3.b.19.

*Gen.3.b.20.

*Mar.* What? do you think that there is so great corruption in both sexes, that there is no vestige, or so great corruption, remaining at all, that God created them such as all things are governed by God, being most perfect, good, and made nothing but good, as the Prophet testifieth, made man also being good, after the image and likeness of God, that is, righteous, holy, and immortal, according to the whole image of God, that is, as far as man could receive the same, and that consisted chiefly in these points, that the most excellent part of man, which is the mind, should be endued with true knowledge of God, and of all godly things, and that the will should be conformable to the will of God, and the affections should be ordered according to the will of God, and that the whole man should be perfect in all his parts, and in all his powers, as the Apostle Paul teacheth, saying, Put on the new man, which after God is created in righteousness and true holiness. Do you not see that the most excellent part of man, which is the mind, is corrupted with ignorance of God, and of all godly things, and that the will is altogether repugnant to the will of God, and that the affections are disordered, and that the whole man is altogether unlike unto God? Do you not see that the most excellent part of man, which is the mind, is corrupted with ignorance of God, and of all godly things, and that the will is altogether repugnant to the will of God, and that the affections are disordered, and that the whole man is altogether unlike unto God? Do you not see that the most excellent part of man, which is the mind, is corrupted with ignorance of God, and of all godly things, and that the will is altogether repugnant to the will of God, and that the affections are disordered, and that the whole man is altogether unlike unto God?

*Ma.* Yea: do there seem appeare any spark left in us of that image?

*Ma.* But tell me how this came to pass?

*Sap.* I will tell you. When the Lord God had made this world, he prepared a most fine and pleasant garden, and most full of delectable pleasantness; unto which he brought all the beasts, birds, and creatures that he had made, wherein also God set a tree of life, and of the knowledge of good and evil, for a testimony of his good will, placed man, and willed him to use the other things: only he forbad him the fruits of the tree of knowledge of good and evil, threatening him with death, if he should eat of it. But the devil envying man's felicity, came in the form of a serpent, and persuaded the woman to eat of the fruit, promising that they should be like unto God, knowing good and evil. She believing the devil, did eat of the fruit, and gave unto her husband, who likewise did eat. Then were their eyes opened, and they knew that they were naked, and sewed fig leaves together, and made themselves aprons. Then they heard the voice of God walking in the garden, and hid themselves from the face of God among the trees of the garden. Then God called unto Adam, and said, Where art thou? And he answered, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. Then God said, Who told thee that thou wast naked? Hast thou eaten of the tree, of which I commanded thee that thou should not eat? Then Adam said, The woman which thou gavest me, she gave me of the tree, and I did eat. Then God said unto the woman, What is this that thou hast done? And she said, The serpent deceived me, and I did eat. Then God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee that thou should not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve, because she was the mother of all living.

lyngly obedient to the commaundement of God, and that being contented wyth his owne estate he shoulde not, beyng himselfe a creature, aduance himselfe hyer agaynst the wyll of his creator.

Ma. What followed then?

Sch. The woman* deceiued by the deuill, perswaded the man to taste the forbidden fruite, which thyng made them both forthwith subiect to death. And that heauenly image according to which he was first created, beyng defaced, in place of wisedome, strength, holynesse, truth and righteousnesse, the iewelles wherewith God had adorned hym, there succeded the most horrible plagues, blindnesse, weakenesse, vayne lying, and vnrighteousnesse, in which ruins and miseries he also wrapped and ouerwhelmed his issue and all his posteritie.

* Gen.3.a.1 b.6.7.

* Act.14.c.11.13. and 17.c.23. Rom.1.d.21. and 8.b.7.8. 1.Cor.15.b.21. Ephe.4.b.17.18. 1.22.

Ma. But may it not seeme that God did vnrigorously punishe the tasting of one apple?

Sch. Let no man extenuate the most haynous offence of man as a small trespasse, and beyng deceiued by the apple and the only extreme of gluttonie. For he wyth his wife, catched & snared wyth the guilefull* allurementes of Satan, by infidelitie reuolted from the truth of God to a lye: he gaue credite to the false suggestions of the Serpent, wherein he accused God of vntruth, of enuy, & of malicious withholding of some good thyng: hauyng receyued so many benefites,* he became most vnthankefull toward the geuer of them: he the issue of the earth, not contented that he was made according to ỹ image of God, with* intolerable ambition and pride sought to make himselfe egall wyth the maiestie of God. Finally he wyth-

* Gen.3.a.4.5.6.

* Iosal.8.b.4.5.6.

* Gen.3.d.22.

* Gen.3.d.22. Osee.6.b.7. Rom.5.d.19.

drew himselfe from allegeance to his creator, yea and malepertly shoke of his yoke. Vaine therefore it is to extenuate the sinne of Adam.

*Ma.* But how can it seme but vnrighteous, that for the parentes fault, all the posteritie should be depriued of soueraigne felicitie, and burdened wyth extreme euils and miseries?

Sch. Adam was the first parent of mankynde. Therefore God endued him with those ornamentes, to kepe them not for hym & his, that is, for all mankinde. As soone as he therfore was spoyled of them, his whole nature was left naked, in penury & destitute of all good thynges. So soone as he was defiled with that spot of sinne, out of y roote and stocke corrupted, there sprang forth corrupted braunches, that conueyed also their corruption into the other twigges springyng out of them. Thence it came that so many

*Rom.5.v.12. 14.c.17.18.19c. 1.Cor.15.c.22. and 2.c.5.

*Psal.100.8.9. 6.7.8.9.10. and 101.b.8.9. and 109.21.&c.

*Iob.14.b.1.&c.

small, and vncertaine race of life is limited vnto vs. Thence came the infirmities of our flesh, * the feblenesse of our bodies, the weakenesse & frailenesse of mankinde. Thence came * horrible blindnesse of our mindes, & perversnesse of our hartes. Thence came that crookednesse and corruptnes of all our affections and desires. Thence came that * seedeplot and as it were a sluice of all sinnes, with the faultes wherof mankynde is infected and tormented. Of which euill learned Christians that haue sought the proper and true name, haue called it Originall sinne.

*Rom.5.b.12.&c

*Ma.* Doth mankinde suffer the punishments of this sinne in this life onely?

Sch. No. But euen nature both bene so corrupted and destroyed with this native mischief, that

if the goodnesse * and mercie of almighty God had not, with applying a remedie, holpen & relieued vs in affliction, lyke as we fell in our wealth into all calamities, & in our bodies into all * miseries of diseases and of death, so should we of necessitie fall hedlong * into darknesse and euerlasting night, and into fyre vnquenchable, therewith all kynde of punishment to be perpetually tormented. And no maruell it is, that * other creatures also incurred that payne which man deserued, for whose vse they were created. And the whole order of nature beyng troubled both * in heauen & in earth, harmefull tempestes, barrennesse, diseases, and infinite other euils, drake into the worlde, into which miseries and woes, beside the said native mischief, we by our owne many and great sinnes are most deseruedly fallen.

* Gen.1.d.14.15. Mat.1.d.21. Colos.1.d.13.

* Gen.3.a.17.18. 19.

* Mat.8.b.12. and 10.b.15.

* Gen.3.c.17.

* Gen.3.c.17.18. 19.

* Osee.6.b.7. 2.Cor.11.a.3.

Ma. O deadly and horrible plage and calamitie by sinne! But what remedie is that which thou sayest that God hath prouided for vs, wherein our forefathers, and from thenceforth all their posteritie haue set and setle their hope?

Sch. Forsoth, they were comfortably rayled to that hope of saluation, which they haue conceiued of fayth in Iesus Christ the deliuerer & sauiour * promised them of God. For what is it which now followeth next in the Creede: *I beleue in Iesus Christ &c.*

The second part of the Creede.

God & Manne.

* Gen.3.c.14.15.

Ma. Did God geue also to our first parentes byandby hope of deliuerance by Iesus Christ?

Sch. Yea, for as he thrust * Adam and Eue out of the garden, after that he had first sharply chastised them with woordes, so he curssed the Serpent, and threatened him that the tyme should one day

* Gen.3.b.22.23. 24. 4.c.17.d.23.24.

* Gen.3.c.14.

rome, when the seede of the woman should
broose his head.

*Ma.* What seede is that, whereof God speaketh

*Gal.3.d.16.19. Sch.* That same seede * is (as saint Paul plainly teacheth vs) Jesus Christ the sonne of God very God, and the sonne of the virgin very man, in whom we professe in the second part of the Creede, that we settle our hope and confidence: which was * conceyued of the Holy Ghost, and

*Mat.1.d.20.21 Luc.1.d.31.35. borne of the nature of the holy, chast, and vndefiled virgin Mary, and of the same mother he was so borne, and nourished, as other infants be,

*Ioh.1.d.29. Heb.4.d.15. and 9.d.14. * sauing that he was altogether pure and free from all contagion of sinne.

*Ma.* Did God thinke it sufficient ynough in the olde Testament to haue made promise of this seede?

Sch. No. But this most ioyfull promise to mankynde, * which was first made to our parentes,

*Gen.3.d.14.15. the Lord God dyd oft confirme to their posteritie, to the end that men should haue the greater expectation of the performance of it. For after he had * entred into couenant by circumcision with

*Gen.17.b.10. & 21.d.12.e.26. & 28.d.14. Abraham and hys seede, he confirmed hys promise first to Abraham hymselfe, & then to Isaac hys sonne, and after to Iacob his sonnes sonne.

*Gen.22.d.15. & 24.e.4. Psal.89.e.24.f.35 Esa.53.d 54.e.3. and 65.b.9. Last of all with most euident oracles vttered * by Moses and hys other Prophetes, he continued and maintained the assuredneſse of his promise.

*Ma.* What meane these wordes: *To broose the Serpentes head?*

*Psal.74.e.13. and 104.e.3.4. Eccle.10.b.10. Amos.9.e.3. Sch.* In * the head of the Serpent his poyson is conteyned, and the substaunce of hys lyfe and strengt h consisteth. Therefore the Serpentes head signifieth the whole strength, power, and

kyngdome

kyngdome, or rather the tyranny of the deuill the old serpent: all which, Iesus Christ, that same sede of the woman, in whom God hath performed the full somme of his promise, hath subdued by the vertue of his death. And so in treadyng the serpentes hed, he hath reskued & made free from tyrannie, all them that trust in hym. For this is it which we here professe in the Crede, that we beleue IESVM CHRISTVM FILIVM DEI VNIGENITVM DOMINVM NOSTRVM, that is, that Iesus Christ is the deliuerer & sauiour of vs which were holden bond, and fast tyed with impietie & wickednesse, and wrapped in the snares of eternall death, and holden thrall in soule bondage of the serpent the deuill.

Ie. Determeth me that thou hast expounded the name of IESVS with a very playne declaration.

Sch. It is true. For IESVS in Hebrew signifieth none other, than in Greke SOTER, in Latin SERVATOR, & in English SAVIOVR. For they haue no fitter name to expresse the force & signification therof. And by thes that we haue sayd, it can not now be vnknowen why he had this name. For he alone hath deliuered and saued them that be his from eternall damnation, whereunto otherwise they were apointed, clothed of her in dede as he take vpon him our humanitie, bicause it was thought that they had saued some their bodies, but Iesus Christ is able to saue both soules and bodies of them that trust in him.

*Mat.1.d.21. Act.10.f.38. Coloss.1.d.13. 2.Tim.1.b.10. Heb.1.d.14.15. 1.Joh.3.b.8.

Md. Who gaue hym this name.

Sch. The Angell by the commaundement of God himself. And also that of verie right, that he should vse the same power and office, as the

name that God had geuen him.

*Ma.* Now tell me what meaneth the name of Christ.

*Psal.2.9.& 109.8.5. Dan.9.8.24.25. Luc.7.c.16. Ac.7.c.37.

*Sch.* It is as much to say as * Anointed, whereby is meant that he is the soueraigne kyng, Priest, and Prophet.

*Ma.* How shall that appeare?

*Leui.4.c.3. 1.Reg.16.a.1.b. 12.13. 3.Reg.19.d.15.16.

*Sch.* By the holy Scripture, * which both doth applie annointing to these three offices, and doth also oft attribute the same offices to Christ.

*Ma.* Was then Christ annointed with oyle, such as they vsed at creation of kynges, priestes, and Prophetes in old tymes?

*Luc.4.c.18. Act.4.c.27.& 10.c.38. Heb.1.c.9. *Joh.1.b.14.16.

*Sch.* No. But with much more excellent oyle, namely * wyth the most plentifull grace of the holy ghost wherewyth he was filled, and * most abundantly endued wyth hys diuine richesse. Of which heauenly anoynting, that outward anoynting was but a shadow.

*Ma.* Obtained he these thinges for him selfe alone, and not to geue vs any commodities therby?

*Sch.* Nay. Christ receiued these thynges of hys father, to the intent that he should communicate the same vnto vs, in such measure and maner as he knew to be most meete for euery of vs.

*Luc.11.c.39. Joh.1.b.14.16. 2.Cor.1.b.21. Colos.1.b.17. 2.Tim.4.a.8.

For * out of hys fulnesse, as out of the onely, holy, and euer encreasing noble fountayne, we all do drawe all the heauenly good thynges that we haue.

*Ma.* Doest thou not then say that Christes kyngdome is a worldly kyngdome?

*Luc.1.b.33. Joh.18.c.36. Colos.1.b.13. 2.Tim.4.a.1.

*Sch.* No: but * a spirituall and eternall kyngdome, that is gouerned and ordered by the word and

and spirit of God, which bring with them rightes ousnesse and life.

*Ma.* What fruite make we of this kingdome?

Sch. It furnisheth vs with strength and spirituall armour to vanquish the flesh, the worlde, sinne, and the deuill, the outragious and deadly enimies of our soule: it geueth vs vnfeined freedome of consciences: finally it endoweth vs with heauenly richesse, and comforteth and strengtheneth vs to liue godlily and holily.

*Rom. 13.b.12. and 16.c.20. 1.Cor.6.b.7. and 10.a.4. Ephe.4.b.3. and 6.b.11.

*Ma.* What maner of Priest is Christe?

Sch. The *greatest and an euerlasting Priest, which onely is able to appeare before God, onely able to make the sacrifice that God will allowe and accept, and onely able to appease the wrath of God.

*Iohn.10.b.4. Heb.4.b.14.15.& 5.b.6.& 7.a.3.b. 11.c.25.26.27.28. &c. and 9.b.14.

*Ma.* To what commoditie of ours doth he this?

Sch. For *vs he craueth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to hys father. For Christ alone is our Mediator by whom we are made at one with God. He maketh vs as it were fellow Priestes with him in hys priesthoode, geuing vs also an entrie to his father, that we may with assurednesse come vnto hys presence, and be bold by him to offer vp and dedicate to God the father in sacrifice.

*Luc.1.b.74. Iob.14.b.17. Act.9.c.36. Ephe.1.c.6.7. Colos.1.c.20. 1.Tim.2.b.5. Heb.9.b.12.&c. 1.Iohn.2.b.1. *Rom.5.b.10. and 11.b.1. Gal.4.a.5.6. Ephe.3.b.12.

*Ma.* What manner of Prophet is Christ?

Sch. Whereas men did *despise and reiect the prophetes the seruauntes of almighty God, sent before by hymselfe to teach mortall men his will, and had vayled their worde heauenly and the mysteries darkened and drowned hys holy worde, he himselfe

*Esay.55.a.3. 9.& 11.b.3.4.& 42.b.1. Luc.11.c.47.52. Act.7.d.51.52. Heb.1.a.1.2.

himselfe the sonne of God, the lord of all prophets came downe into thys world, that fully declaring the will of his father, he might make an end of* Iob.11.4.c.33. & 36.26.c.49. and 154.15. and 173.6.&c. all prophecies and figures: wherefore called hys father his ambassadour and messinger to men; that by hys declaration they might be brought into the right knowledge of God and into all truth. So in the name of Christ are contained those three offices which the sonne of God receiued of his father and fulfilled, to make vs parteners with him of all the fruite therof.

Mar. I perceiue then that in summe thou sayest thus, that the sonne of God is not only called and is in deede Χριστὸς, that is, the Sauiour, King, priest and Prophet, but also that he is so for vs and to our benefit and saluation.

Sch. It is true.

Mar. But sith this honor is geuen to* all the godly, to be called the children of God, how doest thou call Christ the onely sonne of God?

Sch. God is the naturall father of Christ alone, and Christ is naturally the sonne of God, being begotten of the substance of the father, and being of one substance with the father. But vs hath God free through Christ made and adopted children. Wherefore we rightly acknowledge Christ the only sonne of God, sith this honor is by his owne and most right due vnto him: yet the name of children by right of adoption is also freely imparted to vs through Christ.

* Ioh.1.b.12.13. and 11.c.52. Rom.9.f.26.
* Mat.11.c.25. & 3.d.17. Ioh.1.b.14.c.43. and 14.b.10. Heb.1.a.1. & 5.a.5.
* Rom.8.b.29. Gal.4.b.5. Eph.1.a.5. 1.Ioh.3.b.1.

Sch. For that the Father hath geuen hym * dominion ouer men, angels, and all things, and for that he gouerneth the kingdome of God both in heauen and in earth, wyth hys owne wyll and power. And hereby are all the godly put in minde, that they are not * at their owne libertie, but that both in their bodies and soules, and in their lyfe and death, they are wholly subiect to their Lorde, to whom they ought to be obedient and seruiceable, in all thynges, as most faythfull seruantes.

* Deu.10.c.17. Mat.9.a.6. and 10.d.1.& 28.b.18. Luc.1.b.32. Eph.1.b.20.

* Deu.10.b.12. c.20. Mal.1.a.6.

*Ma.* What followeth next?

Sch. Next is declared how he tooke vpon hym mans nature, and hath perfourmed all thynges needefull to our saluation.

*Ma.* Was it then necessarie that the sonne of God should be made man?

Sch. Yea. For * necessary it was that what man had offended agaynst God, man should abye and satisfie it, which most heauy burden none but * the man Jesus Christ was able to take vp and beare. And other * mediator could there not be to set men at one wyth God, and to make peace betwene them but Jesus Christ both God and man. Therefore beyng made man he vyd as it were put vpon hym our person, that he myght therein take vpon him, beare, perfourme and fulfill the partes of our saluation.

* Mat.17.b.22. 23.& 20.b.18.19. Iob.11.f.50. Rom.5.c.15.&c. 1.Cor.15.c.21. Phil.2.a.6.7. Heb.2.b.9. * Esa.53. * 1.Tim.2.b.5. Heb.9.b.15.and 12.f.24.

*Ma.* But why was he conceiued of the holy ghost, and borne of the virgin Mary, rather than begotten after the common order in all manner

Sch. It pleased God that he that should, and could [illegible] wretched estate, and so vtterly perdition

damned persons, should not hymselfe *be defiled or blemished wyth any stayne or spot of sinne, but he endewed wyth singular and perfect vprightnesse and innocencie. Therefore when the seede of man was wholy * corrupt and defiled, it behoued that in conception of the sonne of God there should be the maruellous and secret working of the holy Ghost whereby he myght be fashioned * in the wombe of the most chast and pure virgin, and of her substance, that he should not be defiled wyth the common stayne and infection of mankinde. Christ therefore that * most pure lambe, was begotten and borne by the holy Ghost and the conception of the virgin without sinne, that he myght cleanse, wash, and put away our spottes, who as we were first conceiued and borne in sinne and vncleanneſſe, so dyd still from thencefoorth continue in vncleane life.

*Job.1.d.19. 1.Cor.5.b.7. Heb.4.d.15. and 9.d.14.

*Gen.6.b.5.6. Psal.14.a.1.3. and.51.a.5. Rom.3.c.10.

*Esa.7.c.14. Mat.1.c.20.23. Luc.1.c.31.d.35.

*Exo.12.a.5. Joh.1.d.29.36. 1.Pet.1.d.19. Apoc.14.a.4.

*Ma.* But why is there in this Christian confession, mention made by name of the virgin Marie?

Sch. That he may be knowne to be that * true seede of Abraham and Dauid, of whom it was from God foretolde and foreshewed by the prophecies of the prophetes.

*Gen.12.d.18. Esa.11.a.1. Jere.23.a.5. and 33.d.15. Rom.1.a.2.

*Ma.* By this that hath bene sayd, I perceaue that Iesus Christ the sonne of God did put on mans nature for saluation of men. Now goe forward. What was done next?

Sch. That same most ioyfull and altogether heauenly doctrine of restoring saluation by Christ, which doctrine is in Greeke called *Euangelion*, the Gospell or glad tydinges, * which in olde tyme was diuulged by the holy Prophetes

*Esa.53.fold. and 61.a.1. Jere.33.c.14.

the

the seruauntes of God, * he hym selfe at length the Lord of prophetes Jesus Christ the sonne of God and also of the virgin, euen the same promised seede, hath most clerely taught all men, and * commaunded his Apostles, whom hee chose for that purpose, to teach the same throughout the whole world.

* Luc.4.c.18. Act.3.d.22.23.& 7.c.37.

* Mat.28.d.18. 19. Mar.16.d.15.

*Ma.* Did he thinke it enough to haue simply and plainely taught this doctrine in wordes?

Sch. No. But, to the end that men should wyth more willyng myndes embrace it, he confirmed and approued the same * with healing of diseases, * chacing away deuilles, and wyth infinite other good deedes, miracles, and signes, wherof * both hys owne lyfe, and the lyfe of his Apostles most innocently and holily ledde, was most plentifull.

* Mat.4.d.24.& 8.a.1.d.17.15. * Mar.9.c.18. Act.10.f.38. * Act.2.d.22.& 43.& 3.a.6.& 5.a. 5.c.12.15.16.19

*Ma.* But why doth the Creede omit the storie of his life, and passeth streight from his birth to his death?

Sch. Bicause in the Creede are rehearsed onely the * chiefe pointes of our redemption, and such thinges as so properly belong to it, that they conteine as it were the substance therof.

* Esa.53.toto. Act.13.d.23.27.&c.

*Ma.* Now tell me the order and maner of his death.

Sch. He was * wickedly betrayed and forsaken of his owne disciples, falsly and maliciously accused of the Jewes, condemned by Pontius Pilate the iudge, cruelly beaten with sore stripes, vilely handled and scorned, haled vp to the crosse and fastened vpon it, and so tormented with all extreme paynes he suffered shamefull and most painefull death.

* Esa.53. Mat.26.b.14.f. 59.60.61.& 27. c.26.28.33.34.&c Mat.15.toto. Luc.23.toto. Job.18.& 19. toto.

*Ma.* Is this the thanke and recompence they gaue hym for that heauenly doctrine, and for these most great and infinite benefites?

*Sch.* These thynges verily they dyd to hym for their partes cruelly, maliciously, and wickedly. But he, of his owne accord and willingly suffered and performed all these thynges, to the intent with this most sweete sacrifice to appeale his father toward mankinde, and * to pay and suffer the paynes due to vs, and by this meane to deliuer vs from the same. Neither is it vnused amõg men, one to promise, and to be suretie, yea sometyme to suffer for an other. * But wyth Christ as our suretie, so sufferyng for vs, God dealt as it were wyth extremitie of law: but to vs whose sinnes, deseruinges, punishmentes, and due paynes, he layed vpon Christ, he vsed singular lenitie, gentlenesse, clemencie and mercie. Christ therfore suffred, and in suffering ouercame death, the payne appointed by the euerliuyng God for mens offece. Then and by his death he ouercame, subdued, ouerthrew, and banquished hym that had the dominion of death, that is * the deuyll, from whose tyrannie and thraldome he rescued vs and set vs at libertie.

*Mat.20.d.28. Marc.10.f.45. Joh.10.b.11.c. 15.c.7.18. Rom.4.b.25. Colos.1.c.20.

*Esa.53.tom. 2.Cor.5.21. Gal.1.a.4. Ephe.1.b.7. Colos.2.c.14.

*Gen.43.d.19.e. 24.f.37.e.43.b. 9.c.13. and 44.c. 28.d.32.33.

*Act.10.f.38. Colos.1.b.13. Heb.2.d.14.

*Ma.* But sith we are neuertheles punished wyth death which dayly hangeth ouer vs, and doe yet suffer the penalte of our sinne, what fruite receiue we of this victorie?

*Sch.* Surely most large fruite. For by Christes death it is come to passe that to * the faythfull, death is now not a destruction, but as it were a remouing & chaunging of lyfe, & a very short and sure

*Luc.23.f.43. Joh.11.c.25.26.

sure passage into heauen, whether we ought to follow our guide without feare, which as it was not destroyed by death, so will he also our suffer vs to perishe. Therefore the godly ought now no more to shrinke or quake * for feare of death, which is to them the refuge from all the labors, cares, and euils of this life, and their leader to heauen.

* Iob.11.b.11. 1 Cor.15.c.18. 1 Thes.4.c.13.

*Ma.* Commeth there any other profite to vs by the death of Christ?

*Sch.* In them that through fayth are of one body with Christ, croked * affections and corrupt desires, which we call the lustes of the flesh, are as it were crucified with hym, and dye, so as they haue no more dominion in our soules.

* Rom.6.8.4.7. h.11.12.13.b.22. & 8.a.1.2.3.b.10. 11.13. Colo.2.c.13.

*Ma.* Why is the Romane gouernor, vnder whom he suffred, expressly named?

*Sch.* First the certaine expressing of the persons and tymes, bringeth credite to the matter. Secondly the very thing it self declareth that Christ tooke our nature vpon hym at hys due tyme, the very tyme limited and appointed by God, that is, whe the * Scepter was transferred frō the issue of Juda, to the Romanes, and * to foreine kings that held the kingdome of sufferance vnder the Romans Empyre. Moreouer it had been long before foreshewed by God, that Christ should be * deliuered to the Gentiles to execution, & should suffer death by the Iudges sentence.

* Gen.49.b.10. Dan.9.g.25.

* Luc.2.a.1.f.3. a.1.

* Psal.2.a.2. Luc.18.f.31.32. & 24.c.26.

*Ma.* Why so?

*Sch.* He being giltlesse was condemned by the Iudges sentence, that he might * before the heauenly iudgement seate acquite and enstrine

* Esay.53.d.3.4. Rom.5.a 1.c.8. and 8.a.1. 2 Cor.5.d.18.19. 20.e.d.21.

stone vs that were giltie, whose cause was convicted and condemned by the iudgement of God. For if he had been murdered by theeues, or slaine with sword by priuate men in an vprore or sedition, such death could haue had no forme of satisfaction and recompense.

*Mat.27.c.18. 23. Mar.15.b.10 Luc.23.b.14. Joh.18.g.38. *Ma.* But Pilate * did beare witnesse of hys innocencie.

*Esa.53.a.5. Joh.1.c.29.36. 2.Cor.5.b.18. Sch. Pilate did well to beare such witnesse of hym, * sith he euidently knew hym innocent. For if he had been giltie, he had not been fit nor meete to beare & paye the paines of the sinnes of other, and to appease God toward sinners. But the same Pilate accombred with the continuall and agreable crying out of the Iewes, * and wery ed and ouercome with their importunate outcryes, did afterward according to the peoples minde and request condemne innocent Christ. Wherby it is plaine that he was not punished for hys owne sinnes, * which were none at all in hym, nor suffered paines due to him self, but did beare and paye the paines due to mens wickednesse, not due to hym selfe, which of hys owne will he tooke vpon hym, suffering for them by hys willing death, and with hys owne giltlesse bloud washing away the spottes of our offenses.

*Mat.27.b.22. Luc.23.b.18.21 23.24. *Esa.53.a.5. 2.Pet.2.b.24. and.3.d.18.

*Ma.* But for what cause did the people so bitterly and throughly hate a man of so great and singular vprightnesse and innocencie?

*Matth.27.b.18. Mar.15.a.10. Sch. The * Priestes, Pharisees and Scribes, burnyng with the fyre of enuye, when they *Mat.15.b.8. Luc.20.c.19. Joh.8.c.40.45.& 11.f.47. could not abyde the face and light of the truth, inten-

* incensed the hatred of the vnwyse multitude a- Mat.27.c.20. Marc.15.b.11.
gaynst the rescuer and defender of the truth.

*Ma.* Sith hee was condemned by the Iudges sentence, why doest thou say that he dyed of hys owne will?

Sch. If the Phariſees, Scribes, or other Iewes, or they all together, had had power of life and death vpon Christ, they had long before hastened hys death, * for they oftentimes before had con- * Luc.11.g.53. & 20.c.19. Ioh.8.g.59. and 11.g.51.57.
spired hys death and destruction. Yea and also where they had determined to deferre the execution till an other tyme, because the feast of * Sweete bread was now at hand, which feast the Iewes were accustomed yerely to kepe holy with most great religiousnesse and solemnitie, they could not bring that intent to passe, but that he suffred euen hard before the feast day, in a time most vnseasonable for them, but appointed by God for thys purpose. Whereby sufficiently appeareth, that no gouernance of these things and tymes was in their hand and power, but that * of his owne will, not compelled by any force, he suffered thys death for our saluation. * Mat.26.a.4. Marc.14.a.1. Esa.53.b.7.8.12. Mat.20.b.18.& 26.f.53. Ioh.10.b.17.

*Ma.* Why did God specially appoynt that day for his death?

Sch. That by the very time also it might be perceaued, that Christ is that * Paschall Lambe, that is to say, the truely chaste and pure Lambe, that should be slaine, and yelde him selfe the most acceptable sacrifice to his father for vs. * Mat.26.a.2. Luc.22.a.1.7. Marc.14.a.1. 1.Cor.5.c.7. Reu.7.b.17.

*Ma.* Sith hee had the power to choose hys owne death, why would he be crucified rather than suffer any other kinde of death?

* Esa.53.d.12. Mat.26.d.39.42 Marc.15.c.28. Luc.22.d.37. Joh.1.b.14.

Sch. First for his fathers will, whereunto he * conformed him selfe, and which had been long afore in olde tyme uttered and declared by God by so many Prophecies, and Oracles, signes and tokens. Moreouer his will was to suffer all extremitie for vs that had deserued all extremitie. For

* Deu.21.d.23. Gal.3.b.13.

that kinde of death was of all other most accursed and abhominable, which death yet he chiefly chose to dye for vs, to the entent to take vpon him selfe the greeuous curse, wherein our sinnes had bound vs, and thereby to deliuer vs from

* Esa.53. the whole. Psal.21.a.6.7.8 22.17.18. Mat.26.g.67.& 27.c.21.26.28.d 34.38.c.44.f.48. Phil.2.a.7.8.

the same curse. For all * spitefull handlinges, all reproches and tormentes for our saluation, he compted light and as thynges of nought, and so was contented to be despised, an abiect, and to be accompted the baseft of all men, that he might restore vs, which were vtterly vndone, to the hope of saluation that we had lost.

*Ma.* Hast thou any more to say of the death of Christe

* Esa.53.a.6. Psal.21.a.1. Mat.26.b.38.g. 27.c.46. Luc.22.b.41.

*Sch.* That Christ * suffered not onely a common death in sight of men, but also was touched with the horror of æternall death: he fought & wrastled as it were, hand to hand with the whole army of hell: before the iudgement seat of God he put himselfe vnder the heauy iudgement and greeuous seuerities of Gods punishment: he was driuen into most hard distresse: he for vs suffred and went through horrible feares, and most bitter greefes of minde, to satisfie Gods iust iudgement in all thinges, and to appease his wrath.

* Esa.53.a.4.5.b. 8. 1 Pet.3.b.18.

For to sinners, whose person Christ did here beare, not onely the sorrowes and paines of gre-

sent

lene death are due; but also of death to come and euerlasting. So when he did take vpon him and beare both the guiltenesse and iust iudgements of mankinde which was vndoubtedly already condemned; he was to conclude mostly of great terrible and sorrow of minde, that he cryed out, my God, my God, why hast thou forsaken me?

Ma. Is not the sonne of God to be maruelously astonished and touched with some more of the humiliation?

Sch. He suffred all these things without any sinne, much lesse did any desperation possesse his soule. For he neuer ceased in the extreame tentation to trust in his father, and to haue good hope of his safetie. And being beset round about with feare he was neuer discouraged or ouercome with sorrow. And wrestling in the whole power of hell, he subdued and ouercame all the force that stoode against him, and all the furious and violent assaultes. And all these he broke vpon him and vtterly destroyed them. And himselfe remayned nethelesse most blessed, and imparted his blessednesse to vs that put our trust in him. For if we had not by this his blessed death obteyned saluation and life, we had all perished for euer in euerlasting death.

Ma. But how could Christ being God, haue so great sorrow of minde and fearefulnesse?

Sch. This came to passe according to the * state of his humane nature, his Godhed in the meane tyme not putting forth the force of his power.

Ma. Now rehearse me briefly and in a summe these most large benefites which the faythfull receaue of the death of Christ and his most grieuous payne.

Sch. Briefely, with the * one onely sacrifice of hys death, he satisfied for our sinnes before God, and appeasing the wrath of God made vs at one with him: with hys bloud, as with * most pure washyng, he hath washed and cleansed away all the filth and spottes of our soules, and defacing with everlastyng * forgetfulnesse the memory of our sinnes that they shall no more come in the sight of God, he hath cancelled, made voyd, and done away the * hand writyng wherby we were bound and conuicted, and also the decree by the sentence whereof we were condemned. All these thynges hath he done by hys death, both for the lyuyng, and for the dead * that trusted in hym whyle they lyued. Finally by the strength of hys death he so * bridleth and subdueth in them that cleaue wholly to hym by fayth, the lustes which otherwise are vnbrydeled and vntamed, and so quencheth the burnyng heate of them, that they more easily obey and yeald to the spirit.

* Heb. 7. d. 17. & 9. d. 12. & 10. d. 12 & 14.

* Heb. 9. d. 14. 1. Ioh. 1. d. 7. Apoc. 1. d. 5.

* Psa. 32. 8. 1. 2. Rom. 4. d. 7. 8. Heb. 10. c. 17.

* Col. 2. c. 14.

* Ioh. 3. c. 16. and 11. c. 25. 26.

* Rom. 6. d. 4. 7. d. 11. & 8. d. 9. 11. 1. Pet. 3. d. 18. & 4. d. 1. 2. Act. 15. d. 9. Col. 2. c. 13.

*Ma.* Why doest thou also adde that he was buried?

Sch. Hys * dead and spiteles body was layde in graue, that hys death should be more euident, & that all men myght certainly know it. For if he had bin dyd reuiued, many would haue brought his death in debate and question, and so might it seme that it was likely to proue doutfull.

* Esa. 53. d. 9 Mat. 12. c. 40. & 27. 3. 59. 60. 2. Cor. 15. d. 4. 5.

*Ma.* What meaneth that which foloweth of hys descendyng to hell?

Sch. That as Christ in hys body descended into the bowels of the earth, so hys soule seuered from the body he descended into hell: and that therwith also the vertue and efficacye of

hys

hys death so pearced through to the dead, and to very hell it selfe, that both the soules of the vnbeleeuing felt theyr most paynefull and iust * damnation for infidelitie, and Sathan him selfe the prince of hell, felt that all the power of hys tyrannye, and darknesse, was weakened, vanquished, and fallen to ruine on the other side; * the dead which, while they lined, beleeued in Christ, vnderstoode that the worke of theyr redemption was now finished, and vnderstoode perceyued the effect and strength thereof with most sweet and assured comfort.

* 1 Pet. 3. d. 19.

* Ioh. 8. d. 24.

* 1 Cor. 15. 3. 55. Col. 1. c. 13. 14. Heb. 2. d. 14. 15.

* Ioh. 5. c. 25. & 11. 2. 26. Rom. 14. d. 9. Col. 1. in fine.

Ma. Now let vs forward to the residue.

Sch. The third day after * he rose againe: and by the space of forty dayes diuersly was he wel hymselfe alme to them that were hys, and was conuersaunt among hys Disciples, eatyng and dryncking with them.

* Mat. 28. d. 6. 9. Marc. 16. d. 6. 9. Luc. 24. 2. 6. 7. d. 14. 15. Ioh. 20. 2. 14. d. 19. 20. 26. & 21. 2. 8. Act. 1. 2. 3. 4. 6. & 10. 41.

Ma. Was it not enough thereby hys death we obteine deliuerance from sinne, and pardon?

Sch. That was not enough if we consider either hym or our selues. For if he had not risen again he could not be thought to be the sonne of God.

* Rom. 1. d. 4.

Wel and the same dyd they that saw it when he hong on the crosse; reprooch hym with and obiect against hym. He saued other (sayd they) hym selfe he cannot saue: let hym now come downe from the crosse, & we will beleeue hym. But now arising from the dead, to eternitie of life he declared a greater power of hys Godhead, than if in descending from the crosse he had fled from the terrours of death. To dye temporally is common to all: and though we dye in true hope of

* Mat. 27. d. 40. 41. 42. Marc. 15. c. 30. Luc. 23. d. 35. 37.

* Rom. 1. d. 4.

* Heb. 2. d. 14.

voyded death and hell against them, yet to lose or breake the bandes of death vnder suffered, and by hys owne power to rise alyue agayne, that is the proper doyng of the onely sonne of God Iesus Christ the author of lyfe, by which he hath shewed himselfe the conquerer of sinne & death yea and of the deuill him selfe also. For whether euer did rose he agayne

*Rom.1.4.5.6. 8.9.10.14.20. 1.Cor.15.6.17. 55.57. 2.Cor.5.15. Eph.1.20. Col.1.17.18. 1.Ioh.1.1.2. Heb.1.2.

Sr he: That the prophecies of Dauid & of other holy prophets might be fulfilled, which told vs before, that neither hys holy body should be touched with corruption, nor hys soule be left in hell.

*Act.2.31. Mat.12.40. Act.2.26.31.

Ma. But what profites bringeth it vnto vs, that Christ rose againe?

Sch. Manifold and diuers. For ther of commeth vnto vs righteousnesse, by which before we lacked it: then it commeth to vs and restoreth vs to innocencie, which we call newnesse of life: thirdly it commeth to vs power, vertue, and strength to liue well and holily: whereof we haue hope that our bodies shall be dyed with this our dayly death, to be raysed vp againe. Finally Christ by his rising againe hath taken away the sting of death, he hath not been our perpetuall enemy, that hope of saluation should vtterly haue had ende, but hath made it lyuely and effectuall. Iustification I call the free remission of sinnes, for the perfection which shall not be but in heauen: and vnderstand by the word resurrection, that Christ hath not onely raysed himselfe to euerlasting life, but also hath purchased and wrought for vs the same.

*Rom.4.25. 1.Cor.15.17. 1.Pet.1.3.

*Rom.6.4.5.6. 1.Cor.15.20. Colos.3.1.2.3.

*Iob.19.25. Rom.8.11. 1.Cor.15.20. 21.22.

*1.Cor.15.17. 14.16.

*Rom.8.11. 1.Cor.15.12. 20.21. 1.Pet.1.3.

*Eph.1.19. 4.15.16. & 5.23. Colos.1.18.

should

should suffer vs the members of hys body to bee consumed and vtterly destroyed by death.

*Ma.* Thou hast touched, my childe, the principall causes of the Resurrection of Christ. Now would I heare what thou thinkest of his ascending to heauen.

Sch. He being couered with a cloud spred about him, in sight of hys Apostles * ascended into heauen, or rather aboue all heauens, where he sitteth on the right hand of God the father. * Mar.16.d.19. Luk.24.g.51. Act.1.b.9.10.

*Ma.* Tell me how this is to be vnderstood.

Sch. Plainly, that Christ * in his body ascended into heauen, where he had not afore been in hys body, and left the earth where he had afore been in hys body. For in hys nature of Godhead, which filleth all thinges, both he euer was in heauen, and also with the same, and with hys spirite, * he is alway present in earth with hys Chirch, and shall bee present till the end of the world. * Joh.14.c.19. & 16.b.10.c.16. d.28. * Matth.28.c.20. and 28.d.20.

*Ma.* Then thou sayest that there is one maner of hys Godhed, and an other of his Manhode.

Sch. Yea forsooth, Maister. For we neither make of hys Godhed a body, nor of hys body God. For his Manhode is * a creature, his Godhed not created. And the holy Scriptures witnesse that his * Manhode was take vp into heauen, and abydeth in heauen: but * hys Godhed is so euery where, that it filleth both heauen and earth. * Esa.7.c.14. Mat.1.a.2.d.23. Luk.2.a.7.f.40 g.52.53. Joh.1.a.3.b.14. Gal.4.a.4. * Mark.16.d.19. Luk.24.g.51. Act.1.b.9.10. and 3.d.21. Eph.4.b 10. * Job.1.a.3. and 16.c.15. 1.Cor.15.d.28. Eph.1.b.23. Col.1.c.16.17.

*Ma.* But doest thou say that Christ is in any wise present with vs in body?

Sch. If we may liken great thinges to small, Christes body is so present to our fayth, as the

Sunne when we see it, is present to our eye. For no one thing subiecte to our senses cōmeth more nere to the likenesse of Christ, than the Sunne: which though it still abyde in the heauen, and therefore in very deede toucheth not the eye, yet the body of the Sunne is present to the sight, notwithstanding so great a distance of place betwene. So the body of Christ, which by hys ascending is taken vp from vs, * and hath left the world and is gone to hys father, is in deede absent from our senses: yet our fayth is *conuersant in heauen, & beholdeth that Sonne of righteousnesse, and is verely in presence with it there present, like as our sight is present with the body of the Sunne in the heauen, or as the Sunne is present with our sight in earth. Moreouer as the Sunne is with hys light present to all thinges, so is also Christ with hys Godhed, spirite, and power, * present to all and filleth all.

*John.14.c.19. & 16.b.10.d.28.

*Act.7.g.55. Col.3,a.1. Heb.4.d.16. and 10.d.18.and 11. a.1.3.

*Math.28.d.20 1.Cor.15.d.28. Eph.1.d.23. Col.1.c.17.18.

*Ma.* Now as touching Christ, what doest thou chiefely consider in his ascending and sitting at the right hand of his father?

*Phil.2.a.6.7.8

Sch. It was meete, that Christ, which from the hyest degree of honour and dignitie, had descended to the basest estate of a seruaunt, and to the reproche of condemnation and shamefull death, should on the other side obteine most noble glory and excellent estate, euen the same which he had before, that hys glory and maiestie might in proportion aunswere to hys baseneſſe and shame. Which thing S. Paule also writing to the Philippians, doth most plainly teach. * He became (sayth he) obedient vnto the death, euē the death of the Crosse. And therefore God made hym the

*Phil.2.b.8.9.10. Eph.1.d.20.21.23. Col.1.c.18. Heb.2.b.9.

head

head of the Church, auaunced hym aboue all principalities, endowed hym with the dominion of heauen and earth to gouerne all things, exalted hym to the hyest heighth, and gaue hym a name that is aboue all names, that at the name of IESVS euery knee should bowe, both of things in heauen, earth, and hell.

*Ma.* Whē thou nameſt the right hand of God, and ſitting, doeſt thou ſuppoſe and imagine that God hath the ſhape or forme of a man?

Sch. No forſoth, maiſter. But becauſe we ſpeake of God among men, we do in ſome ſort after the maner of men, expreſſe thereby how Chriſt hath receaued the kingdome geuen hym of his father. For * kings vſe to ſet thē on their right hands to whom they vouchſafe to do hyeſt honor, & make lieutenantes of their dominion. Therfore in theſe wordes is meant that God the father * made Chriſt hys ſonne the head of the Church, and that by hym hys pleaſure is to preſerue them that be his, and to gouerne all thinges vniuerſally.

* 1. Reg. 2. c. 19. Pſal. 110. a. c. Mat. 20. c. 22.

* Eph. 1. d. 22. & 4. c. 15. 16. & 5. d. 23. Col. 1. d. 18.

*Ma.* Well ſayd. Now what profite take we of hys aſcending into heauen, and ſitting on the right hand of his father?

Sch. Firſt Chriſt, as he had deſcended to the earth, as into baniſhment, for our ſake, ſo when he went vp into heauen hys fathers inheritance, he entred in our name, * making vs a way and entry thether, and opening vs the gate of heauen which was before ſhut againſt vs for ſinne. For ſith Chriſt our hed hath carryed with him our fleſhe into heauen, * he ſo mighty and louing a head, will not leaue vs for euer in earth that are members of hys body. Moreouer * he being pre-

* Joh. 14. a. 2. 1. Cor. 5. a. 1. Eph. 2. d. 18. Heb. 10. d. 19. 20 21.

* Joh. 17. d. 24. Eph. 1. d. 22. 23. & 4. c. 15.

* Joh. 16. d. 26. Rom. 8. f. 34. Heb. 7. d. 25. & 9. a. 24.

* 1. Joh. 2. a. 1.

sent in the sight of God, & commending vs vnto hym, and making intercession for vs, is the patrone of our cause, who being our aduocate our matter shall not quaile.

*Ma.* But why did he not rather tarye with vs here in earth?

*Joh.14.d.31. and 17.a.4. and 19.f.30.

*Sch.* When he had fully performed * all thinges that were appointed hym of hys father and which belonged to our saluation, he neded not to tarry any longer in earth. Yea also, all those thynges he doth being absent in body, which he should do if he were bodily present, he preserueth, comforteth and strengtheneth, correcteth, restraineth, & chastneth. Moreouer, as he promised, *he sendeth downe hys holy spirite from heauen into our hartes, as a most sure pledge of hys good will, by which spirite he bringeth vs out of darknesse and myst into open light, he geueth sight to the blindnesse of our mindes, he chaceth sorrow out of our hartes and healeth the woundes thereof, and with the * diuine motion of hys spirite hee causeth that looking vp to heauen we raise vp our mindes and harts from the ground, from corrupt affections and from earthly things vpward to the place where Christ is at the right hand of hys father, that we thinking vpon and beholding thynges aboue and heauenly, and so raysed vp and of vpright minde we contemne these our base thynges, lyfe, death, richesse, pouertye, and with loftye and hye courage despise all worldly thyngs. Finally this may be the summe, that Christ sitting on the right hand of God doth with hys * power, wysedome, and prouidence, rule and dispose the world, moue, gouerne and

*Joh.14.b.16.d. 26.and 16.a.7. c.13. Rom.5.a.5.and 8.b.9.c.16. 1.Cor.12.a.4.&c. 2.Cor.1.a.22. Eph.1.b.17.

*Rom.8.a.4. &c. Col.3.a.1.2. Eph.4.b.22.30.

*Math.28.b.18. Luk.1.b.33. Joh.17.a.2. Eph.1.b.20.21. Phil.2.b.9.10. &c.

and order all thynges, & so shall do, till the frame of the world be dissolued.

*Ma.* Sith then Christ being in hys body taken vp into heauen, doth yet not forsake hys here in earth, they iudge very grossely that measure hys presence or absence by hys body onely.

Sch. Yea truely. For thynges that are not bodily, can not be subiect to sense. Who euer saw hys owne soule? No man. But what is presenter, what nerer, what closer ioyned, than euery mans soule to hym selfe? * Spirituall things are not seen but with the eye of the spirite. Therfore who so will see Christ in earth, let hym open hys eyes, not of hys body, but of hys soule and of fayth, and he shall see hym present whom the eye seeth not.

* Ioh.1.c.58. and 14.c.21. Col.3.a.1. Eph.1.d.17.18.

*Ma.* But with whom doth fayth acknowledge that he is peculiarly and most effectually present?

Sch. The eyesight of fayth shall espye hym present, yea and in the middest, wheresoeuer * two or three are gathered together in hys name: it shall see hym present with them that be hys, that is, with all the true godly, euen to the end of all worldes. What sayd I? it shall see Christ present, yea euery godly person shall both see and feele hym dwelling in hym selfe, euen as hys owne soule. For he * dwelleth and abydeth in that mans soule that setteth all hys trust and hope in hym.

* Math.18.c.19. 20. and 28.d.20. Ioh.14.b.18.21.

* Ioh.14.c.23. Eph.3.b.16.17. Col.3.b.11.

*Ma.* Hast thou yet any more to say hereof?

Sch. Christ by ascending and sitting on the right hand of hys father, hath remoued, and throughly rooted vp out of mens hartes * that false opinion, which sometyme hys * Apostles them selues had

* Luk.1.a.23. and 17.c.20.21. Ioh.6.b.15.

* Math.20.c.21. Luk.24.b.21. Act.1.a.6.

had conceaued, namely that Christ should reigne
visible here in earth, as other kinges of the earth
*Ioh.18.g.36. and worldly princes do. The Lord would * pull
thys error out of our mindes, and haue vs to
thinke more lyely of hys kingdome. Therefore
hys will was to be absent from our eyes & from
*Eph.1.b.18. Col.3.a.1.2. all bodily sense, that by thys meane our * fayth
may be both stirred vp and exercised to beholde
hys gouernance and prouidence that is not per-
ceaued by bodily sense.

*Ma.* Is there any other reason why he withdrew
him selfe from the earth into heauen?

*Math.28.b.18. 1.Cor.15.b.24. 25.27.28. Sch. Sith he is prince not of some one land * but
of all landes of the world, yea and of * heauen
*Rom.14.b.9. Phil.2.b.9.10. also, and Lord both of quicke and dead, meete it
was that he should gouerne hys kingdome in or-
der vnknowen to our senses. For if he should be
within the reach of sight, then must hee needes
*Luk.17.c.20. 21. change place & seate, and * be drawen now hether
now thether, and now & then remoue into sondry
contreyes, to do hys affayres. For if in one mo-
ment of time he were euery where present with
all men, then should he seeme not to be a man but
some ghost, and not to haue a very body but
imaginatiue, or (as Eutiches thought) that his
body was turned into his Godhed, that it might
be thought to be euery where. Whereof would
byandby arise infinite false opinions, all which
he hath driuen away with carying his body vp
whole into heauen, and hath deliuered mens
mindes from most foule errors. Yet in the meane
tyme, though he be not seen of vs, he wonderous-
*Math.28.b.8. Phil.2.b.9.10. Apo.22.b.15. ly * ruleth and gouerneth the world, with most
hye power and wisedome. It is for men to go-
uerne

nerne & order their common weales after a certaine order of men, but for Christ, that is, the sonne of God, to do it after the maner of God.

*Ma.* Thou hast touched certain of the chiefe of the infinite, & vnmeasurable benefites, the fruite wherof we receaue by the death, resurrection, and ascension of Christ: for the whole can not be conceaued by the minde and hart of mā, much lesse in any wise be expressed with wordes & vtterance. But yet thus farre will I trye thy conning in thys matter, to haue thee set me out briefly & in a summe the chiefe principall pointes wherunto all the rest are referred.

Sch. Then I say, that both of these and of the other doinges of Christ we take two kindes of profite. The one, that what soeuer thinges he hath done, he hath done them all for our benefite, euen so farre as that they be * as much our own, so that with stedfast and liuely fayth we cleaue vnto them, as if we our selues had done them. He was crucified, and we also are crucified with hym, and our sinnes punished in hym. He dyed and was buryed, we also together with our sinnes are dead and buried, and that so as all the remembrance of our sinnes is for euer forgotten. He rose from death, and we also are risen agayne with hym, being so made partakers of hys resurrection and life, that from thence forth death hath no more dominion ouer vs. * For in vs is the same spirite which raised Jesus Christ from the dead. Finally, beside that since his ascension, we haue most abundantly receaued the * giftes of the holy Ghost, he hath also lifted and caryed vs vp into heauen with hym, that we might as it were with our head, take possession therof. These

* Esa. 9. b. 6. 1. Cor. 13. f. 48. 49 Rom. 6. b. 6. 7. &c. and 8. f. 32. & 13. b. 14. Gal. 2. b. 20. & 3. b. 27. Heb. 3. c. 14. & 10 c. 17.

* Rom. 8. b. 11.

* Eph. 4. b. 8.

*Iob.8.b.12. Rom.8.c.24. 1.Cor.1.d.30. Col.1.a.5. and 2.c.3.and 3.a.4. b.11. 1.Pet.1.a.4.

thinges in deede are not yet seen,* but then shall they be brought abrode into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortall glory, shall shew hym selfe openly to all men.

*Ma.* What maner of profite is the other which we receaue of the doinges of Christ?

*Iob.13.b.15. 1.Pet.2.d.21. 1.Ioh.2.a.6.

Sch. That Christ hath set him self for * an examplar for vs to follow, to frame our life accordyng therunto. Where Christ dyed for sinne, and was buryed, he but once suffered the same. Where he rose agayne and ascended into heauen, he but once rose agayne, and but once ascended, he now dyeth no more, but enioyeth æternall lyfe, and reigneth in most hye and euerlastyng glory. So

*Rom.6.a.2.3. c.10. Gal.2.d.19. Col.2.d.20. and 3.a.1. 2.Tim.2.b.11.

* if we be once dead & buried to sinne, how shall we hereafter liue in the same? If we be risen agayne with Christ, if by assured fayth and stedfast hope we be conuersant with hym in heauen, then ought we from hence forth to bend all our cares and thoughtes vpon heauenly, diuine, and æternall thinges, not earthly, worldly, and transitory. And as we haue

*Rom.8.f.10. 1.Cor.15.f.47. 48.49.

* heretofore borne the image of the earthly man, we ought from hence forth to put on the image of the heauenly man, quietly and patiently bearing, after his example, all sorrowes and wronges, and followyng and expressyng hys other diuine vertues so farre as mortall men be able. And whereas Christ our Lord neuer ceasseth to do vs good, continually to entreate for and to craue hys fathers mercy for vs, to geue vs hys holy spirite, and wonderfully and continually to garnish his Church with

most

most liberall giftes, it is meete that * we in like maner with our whole endeuour should helpe our neighbour, and that we be bound to all men in most streight bondes of loue, concorde, & most nere frendship so much as shall lye in vs, and so to be * wholly framed after the maners of Christ as our onely exemplar. *Iob.31.d.18. and 15.b.13. Eph.5.a.2. Heb.12.d.14. *Gal.2.d.20. 1.Pet.2.d.21. 1.Ioh.2.a.6.

*Ma.* Are we not also hereby put in minde of our dutie toward Christ?

Sch. We are in deede admonished that we *obey and follow ỳ will of Christ, whose we are wholly, and whom we professe to be our Lord: that we so agayne on our part and with all our affection loue, esteeme, & embrace Christ our Sauiour which shewed vs such deare loue while we were yet his enemyes, as hys most entier loue toward vs could not possibly be encreased: that we holde Christ dearer vnto vs than our selues: that to Christ, which hath so geuen him selfe wholly to vs, * we agayne yelde our selues wholly and all that is ours: that we esteem richesse, honors, glory, our countrey, parentes, children, wiues, and all deare pleasant and delitefull things, of no value in conparison of Christ, and accompt light and dehyse all dangers for Christ: finally that we lose our life and our very soule, rather than forsake Christ and our loue and dutie toward hym. For happy is the death that being due to nature, is chiefly yelded for Christ, for Christ I say, which offred and yelded him selfe to willing death for vs, and which being the author of life both will and is able to * deliuer vs being dead from death, and to restore vs to life. *2.Cor.5.d.15. 1.Thes.5.b.10. *Mat.10.d.39. 37. and 16.d.25. Luk.9.c.23.24. and 14.c.26. *Mar.8.d.35.

Let vs goe forwarde.

M. I. Sch.

Sch. We are furthermore taught, purely & sincerely to worship Christ the Lord now reigning
*Mat.15.a.3.6.8.9. in heauen, not with any * earthly worship, wicked traditions, and colde inuentions of men, but
Iob.4.d.21.22. *Ioh.4.c.23.24. with heauenly and * very spirituall worship, such as may best beseem both vs that geue it, and him that receaueth it, euen as he honored and honoureth hys father, seing that all in one we geue the
*Ioh.5.d.23. same honor to his father. For he that * honoreth Christ, honoreth also his father, whereof he him selfe is a most sure and substantiall witnesse.

*Ma.* Now I would heare thee tell me shortly what thou thinkest of the last iudgement and of the end of the world.

*Math.24.c.29.30.and 25.c.31. 1.Cor.15.g.52. 1.Thes.4.d.16. Sch. Christ shall come *in the cloudes of the heauen, with most hye glory, and with most honourable and reuerend maiestie, wayted on & beset with the company and multitude of holy Angels. And at the horrible sound, & dreadfull blast of trumpet, all the dead, that haue liued from the creation of the world to that day, shall rise againe with their soules and bodyes whole and perfect: and shal *appeare before his throne to be iudged,
*Rom.14.b.10.12. 1.Cor.4.a.4.5. 2.Cor.5.b.10. euery one for him selfe, to geue accompt of their life, which shall be examined by the vncorrupted and seuere iudge according to the truth.

*Ma.* But seing the day of iudgement shall be in the end of the world, and death is limited and certainly appointed for all, how doest thou in the Creede say that some shall then be quicke or alyue.

*1.Cor.15.g.51. 1.Thes.4.d.17. Sch. S. Paule teacheth * that they which then shall remaine alyue, shall sodenly be changed and made new, so that the * substance of their bodyes
*1.Cor.15.c.42.43.g.53.54. 2Phil.3.d.21. being taken away, and mortalitie remoued, they

shall

shall put on immortalitie. And this change shall be to them in stede of a death, because the ending of corrupted nature shall be the beginning of a nature vncorrupted.

*Ma.* Ought the godly at thinking vpon this iudgement be striken and abashed with feare, and to dread it, and shrinke from it?

Sch. No. For he shal geue the sentence, which was once by the iudges sentēce condēned for vs, to the end that we comming vnder the greuous iudgement of God, should not becōdemned, but acquited in iudgement. He I say shall pronounce the iudgement in whose fayth and protection we are, and which hath taken vpon hym the defence of our cause. Yea * our consciences are therefully stayed with a most singular comfort, and in the middes of the miseryes and woes in this life, do leape for ioy that Christ shall one day be the iudge of the world. For vpon thys hope we chiefly rest our selues, that thē at last we shall with vnchangeable æternitie possesse that same kingdome of immortalitie & euerlasting life, in all partes fully and abundantly perfect, which hetherto * hath been but begon, & which was ordeined & appointed for the childrē of God before the foundations of the world were laid. But the * vngodly, which either haue not feared the iustice & wrath of God, or haue not trusted in hys clemencie & merry by Christ, and which haue persecuted the godly by land & sea, and done them all kindes of wrong, and slaine them with all sortes of tormentes and most cruell deathes, shall with Sathan and all the deuills, be cast into the prison of hell appointed for them, the reuenger of their wickednesse

* Rom.8.c.9.23 g.38.39. 1.Cor.1.b.7. Phil.3.b.20. Tit.1.b.13. 2.Pet.3.c.12.

* Math.25.g.34. 1.Cor.13.c.9.10. and 15.c.42.43.g. 53.54.

* Math.2.b.12. and 12.b.13. and 25.c.30.41. Heb.10.f.26.27 Jude.6.7.8. Apoc.14.b.10.11. and 19.b.20. and 20.c.10 b.14. and 21.c.18.

and offences, & into euerlasting darknesse, where being tormented with conscience of their owne sinnes, with æternall fire, and with all and most extreme execution, they shall pay and suffer æternall paines. For, that offence which mortall men haue done against the vnmeasurable and infinite maiestie of the immortall God, is worthy also of infinite and euerduring punishment.

*Ma.* To the last iudgement is adioyned the end of the worlde, whereof I would haue thee speake yet more plainly.

Sch. The Apostle declareth that the end of the
*Math.24.c.29. 30.d.35. 2.Pet.3.c.10.11. &c.* worlde shall be thus. The * heauen shall passe away like a stoune, the elementes with heate shall be molten, the earth and all thinges in it shall be inflamed with fire, as if he should say, the time shall come when this worlde burning with heate, all the corruptiō therof (as we see in golde tryed out by fire) shall be wholly fyned, and tenued to most absolute and hye perfection, and shall put on a most beautifull face, which in euerlasting ages of worldes shall neuer be changed.
*2.Pet.3.c.13.* For this is it that S. Peter sayth, * we looke for, according to the promise of God, a new heauen and a new earth, wherein righteousnesse shall inhabite. Neither is it vncredible, that as sinne, so the
*Rom.8.c.19.22 &c. 2.Pet.3.c.13. Apoc.21.a.1.* * corruption of thinges, and changeablenesse, and other euils growen of sinne, shall once at the last haue an end. And this is the summe of the
Conclusion. second part of the Christian fayth, wherin is conteined the whole story of our redemption by Iesus Christ.

*Ma.* Sith then thou hast now spoken of God the father the creator, & of hys sonne Iesus Christ the Sauiour,

uiour, & so hast ended two pattes of the Christian confessiō, now I would heare thee speak of the third part, what thou beleuest of the HOLY GHOST.

The third part of the Crede.

The Holy Ghost.

Sch. I confesse that he is the *third person of the most holy Trinitie, proceeding frō the father and the sonne before all beginning, equall with them both, and of the very same substance, & together with them both to be honoured, and called vpon.

*Mat.28.d.19. Ioh.14.d.26. and 15.d.26. and 16. b.7. and 20.f.22. Act.5.a.3.4.

*Ma.* Why is he called Holy?

Sch. Not onely for hys owne holinesse, which yet is the hyest holinesse: but also for that by him the elect of God, and * the members of Christ are made holy. For which cause the holy Scriptures haue called him the spirite of sanctification.

*Rom.1.a.4. and 15.d.16. 2.Thess.2.c.13. Tit.3.b.5. 1.Pet.1.a.2.

*Ma.* In what things doest thou thinke that this sanctification consisteth?

Sch. First we are by his diuine instinct and inspiration * newly begotten, & therfore Christ sayd that we must be borne agayne of water & the spirite. Also by his heauenly breathing on vs, God the father doth * adopt vs his children, & therfore he is worthely called the spirite of adoption. By hys expounding, the * diuine mysteries are opened vnto vs. By his light, the eyes of our soules are made clere to vnderstād them. By his iudgemēt, sinnes * are either pardoned or reserued. By his strength, * sinfull flesh is subdued and tamed, & corrupt desires are hidied & restrained. At hys will, *manifold giftes are distributed among the godly. In the manifold and diuers discommodities, molestations, & miseries of this life, the holy Ghost with hys secrete consolation, & with good hope doth asswage, ease, and comfort the greefes and mourning of the godly, which cōmonly are

*Joh.3.a.5. Tit.3.b.5.

*Rom.8.c.15.b. 19. Gal.4.a.5.6.

*Joh.14.b.17.b. 16.and 16.a.13. 1.Cor.2.c.10.12. Deut. Eph.1.b.17.

*Joh.20.c.22.

*Rom.8.a.4.5. &c. b. 13.14.&c. c.16.

*Act.2.a.4. 1.Cor.12.a.4.7. &c.

in this worlde, most afflicted, and whose sorrowes do passe all humane consolation: wherof he hath the true and proper name of Paraclete or the comforter. Finally, by his power, our mortall bodyes
*Rom.8.b.11. * shall rise aliue againe. Briefly, what soeuer benefites are geuen vs in Christ,
*1.Cor.12.a.4.7 &c. all these * we vnderstand, feele, and receaue by the worke of the holy Ghost. Not vnworthily therfore we put confidence and trust in the author of so great giftes, and do worship and call vpon him.

The iiij. part of the Crede. *Ma.* Now remayneth the fowerth part, of THE HOLY CATHOLIKE CHIRCH, of the which I would heare what thou thinkest.

The Chirch. Sch. I will bring into fewe wordes, that which the holy Scriptures do hereof largely & plentifully declare. Before that ỹ Lord God made heauen & earth, he determined to haue to him selfe a certaine most beautifull kingdome and most holy common weale. This the Apostles that wrote in
*Math.16.c.18. Greke, called * *Ecclesia*, which by interpreting the worde, may fitly be called, a *Congregation*. Into this, as into his own Citie, God did incorporate
*Math.28.d.19. Act.2.a.5.9. 1.Cor.12.b.13.d. an * infinite multitude of men, which must all be subiect, seruiceable, and * obedient to Christ their
*Eph.5.d.23.24. onely king, and which haue all committed them selues to his protection, and of whom he hath taken vpon him to be defender, and doth continually maintayne & preserue them. To this com-
*Act.10.a.34.35. Rom.2.b.11. Gal.6.d.15.16. Col.3.b.11.12.&c mon weale do all they properly belong, * as many as truely feare, honor, and call vpō God, altogether applying their mindes to liue holily, and godly, and which putting all their trust and hope in God, doe most assuredly looke for the blessednesse of æternall life. They that be stedfast, stable,

and

and constant in this fayth, *were chosen and appointed, & (as we terme it) predestinated to thys so great fælicitie, before the foundations of the world were layed. Wherof they haue a witnesse within them in their soules the spirite of Christ the author and therwith also the most sure pledge of this confidence. By the instinct of which diuine spirite, I do also most surely persuade my selfe that I am also by Gods good gift through Christ freely made one of this blessed Citie.

*Math.16.c.18. Rom.8.c.29.30 Eph.1.a.4.5. Colos.3.b.12. Tit.1.a.1.

*Rom.8.b.9.c. 15.16. 2.Cor.1.b.22. and 5.a.5. Eph.1.c.13.14. and 5.b.10.

*Ma.* It is sure a godly and very necessary perfuation. Now therfore geue me the definition of the Church that thou speakest of.

Sch. I may most briefly & truely say, that *THE CHIRCH IS THE BODY OF CHRIST.

*1.Cor.12.b.27. Eph.1.b.23. and 5.b.23. Col.1.c.18.b.24.

*Ma.* Yea but I would haue it somewhat more plainly and at large.

Sch. The Chirch is *the body of the Christian common weale, that is, the vniuersall number and fellowship of all the faythfull, whom God through Christ hath before all beginning of time *appointed to euerlasting life.

*Rom.12.b.5. 1.Cor.12.b.12.&c c.20.b.26. 2.Cor.1.b.22. Ephe.3.b.9.

*Math.25.c.34. Eph.1.a.4.5. 2.Tyel.2.c.13.

*Ma.* Why is this poynct put into the Crede?

Sch. Because if the Chirch were not, both Christ had dyed without cause, and all the thinges that haue been hetherto spoken of, should be in vaine, and come to nothing.

*Ma.* How so?

Sch. Because hetherto we haue spoken of the causes of saluation, & haue considered the foundations therof, namely, how God by the deseruing of Christ loueth vs, & dearly esteemeth vs: how also by the worke of ꝑ holy Ghost we receaue this grace of God wherunto we are restored. Wher of

*Matth.16.c.18. Act.20.c.28. 1.Cor.12.b.12.&c and 14.c.12. 2.Cor.11.c.28. Eph.3.b.10.11. b.21.and 5.b.25. 1.Tim.3.b.15.

these this is þ only effect, that there be a Chirch, that is, a company of the godly, vpõ whom these benefites of God may be bestowed, that there be a certaine citie and common weale, in which we ought to lay vp, & as it were to consecrate all that we haue, and to geue our selues wholly vnto it, and for which we ought not to sticke to dye.

*Ma.* Why doest thou call this Chirch holy?

*Rom.8.c.29. 1.Cor.14.c.33. Eph.1.a.4.5.b.11

Sch. That by this marke it may be * discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life, and innocencie.

*Ma.* Is this holinesse which thou doest attribute to the Chirch, already vpright & in all pointes perfect?

Sch. Not yet. For so long as we liue à mortall life in this world, such is the * feblenesse & frailtie of mankind, we are of to weake strength wholly to shunne all kinde of vices. Therefore the holynesse of the Chirch is not yet full and perfectly finished, but yet very well begonne. But when it shall be fully ioyned to Christ, from * whom she hath all her cleannesse and pureness, then shall shee be clothed with innocencie and holinesse in all pointes full and perfectly finished, as with a certayne snowy white and most pure garment.

*Rom.8.c.26. 1.Cor.13.c.9.11. 12. 2.Cor.12.b.3.9.

*1.Cor.15.c.10. 12.and 15.g.53. Epde.5.b.26. Apoc.19.b.8.and 21.a.2.c.10.&c. g.27.

*Ma.* To what purpose doest thou call thys Chirch Catholicke?

Sch. It is as much as if I called it vniuersall. For thys company or assembly of the godly is not pent vp in any certayne place or tyme, but it cõteineth and comprizeth the vniuersall number of the faythfull, that haue liued and shall liue in all places and ages since the beginning of the worlde, that there may bee one body of the

*Matth.28.b.19. Act.2.a.5.9. and and 10.c.34.35. 1.Cor.12.b.13.14

Chirch,

Chirch, * as there is one Christ, the onely head of the body. For whereas the Iewes claymed and chalenged to themselues the Chirch of God as peculiar and by lineall right due to their nation, and sayd that it was theirs, and helde it to be onely theirs: the Christian fayth professeth that a * great number and infinite multitude of godly persons, gathered together out of all countreyes of the world, out of all partes of all nations euery where, and all ages of all times, by the strength and power of hys holy worde and boyce, and by the diuine motion of hys heauenly spirite, is by God incorporated into thys Chirch as into hys owne Citie, which all agreing together in one * true fayth, one minde and boyce, may be in all things obedient to Christ their onely king, as members * to their head.

*Ma.* Doest thou thinke that they do well that ioyne to this part of the Christian beliefe, that they beleue the holy Catholicke Chirch of Rome?

Sch. I do not onely thinke that they ioyne a wrong forged sense to thys place, while they will haue no man to bee compted in the Chirch of Christ but hym that esteemeth for holy all the decrees and ordinances of the Bysshop of Rome, but also I iudge that whē by adding afterward the name of one nation they abridge and driue into narrowe roome the vniuersall extent of the Chirch, which them selues do first confesse to be farre and wide spred abroad euery where among all landes and peoples, they are herein farre madder then the Iewes, ioyning and pronouncing with one breath most contrary sayinges. But into thys madnesse are they driuen by a

*Math.3.b.11. Epde. 1.c.12.13. 14.&c. and.4.a.4. 5.&c.

*Act.1.b.8.&.2. 2.5.b.8.9. and 10.c.35. Col.3.b.11.&c.

*Ephe.4.a.4.5. and.5.d.23.

*1.Cor.8.c.13. Epde.4.c.15.16. and.5.g.30. Coloss.1.c.18.

blinde gredinesse, and desire, to shift and toyste in the Bishop of Rome to be head of the Chirch in earth, in the stede of Christ.

*Ma.* Now would I heare thee tell, why after the holy Chirch, thou immediately addest, that we beleue

THE COMMVNION OF SAINTES.

Sch. Because these two belong all to one thing, and are very fitly matched and agreing together. For this parcell doth somwhat more plainly expresse the conioyning and societie that is among the members of the Chirch, than which there can none be nerer. For whereas God hath as well in all coastes and countreyes, as in all times and ages, them that worshipp hym purely and sincerely, * all they, though they be seuered and sondred by diuers and farre distant times and places, in what nation soeuer, or in what land soeuer they be, are yet members most nerely conioyned and knitte together of one and of the selfe same body wherof Christ is the head. Such is the communion that the godly haue with God and among them selues. * For they are most nerely knitte together in communitie of spirite, of fayth, of Sacramentes, of prayers, of forgeneuesse of sinnes, of æternall fælicitie, and finally, of all the benefites that God geueth hys Chirch through Christ. Yea they are so ioyned together with most straight bondes of concord * and loue, they haue so all one minde, that the profite of any one and of them all is all one, and to thys endeuour they doe most bend them selues, how they may with interchaunge of beneficiall doinges with counsell and helpe further ech other, in all thinges, and specially to ateeyning of that blessed and

*Cor.12.b.12.13. &c.c.13.c.6. Ephe.4.c.15.16. and.5.d.30. Colos.1.a.18. and.2.d.19.

*Eph.4.a.3.4.5. &c.c.20.d.26. Colos.2.d.19.

*Math.7.b.12. and.19.c.14. and 22.d.39. Rom.12.b.5. 1.Cor.10.c.24. and.13.b.5. 2.Cor.11.g.28. Gal.6.a.2. 1Phil.2.a.1.2.3. 4.5.

and æternall life. But because this cõmunion of saintes can not be perceaued by our senses, nor by any * naturall kinde of knowledge or force of vnderstanding, as other ciuile communities and fellowships of men may be, therfore it is here rightly placed among these things that lye in beliefe.

* 1.Cor.1.d.24.25

*Ma.* I like very well thys briefe discourse of the Chirch, and of the benefites of God bestowed vpon her through Christ: For the same is most plainly taught in the holy Scriptures. But may the Chirch be otherwise knoweu, than by beleuing by fayth.

Sch. Here in the Crede is properly entreated of the congregation of those, whom God by his secrete * election hath adopted to himselfe through Christ: which Chirch can neither be seen with eyes, nor can continually be knowen by signes. Yet there is a Chirch of God visible, or that may be seen, the tokens or markes wherof he doth shew and open vnto vs.

* Rom.8.c.29. 30.33. Ephe.1.d.4.5.d.11 Colos.3.b.12.c.

*Ma.* Then that this whole matter of the Chirch may bee made playner, so describit and paynt me out that same visible Chirch with he markes and signes, that it may be discerned from any other fellowship of men.

Sch. I will assay to do it as well as I can. The visible Chirch is nothing els but a certaine multitude of men, which, in what place soeuer they be, * do professe the doctrine of Christ pure and syncere, euen the same which the Euangelistes and Apostles haue in the euerlasting monumentes of holy Scriptures faythfully disclosed to memory, and which do truely call vpon God the father, * in the name of Christ, and moreouer do vse his * mysteries, commonly called Sacra-

* Esa.55.b.11. Matth.10.b.14. and.28.d.19. Luk.24.c.47. Rom.10.b.8.9. 2.Tim.2.c.10.

* Ioh.14.b.13.& 15.c.16.& 16.c.23

* Matth.28.d.19. 1.Cor.11.c.23.

mentes, with the same pureneſſe and ſimplicitie (as touching their ſubſtance) which the Apoſtles of Chriſt vſed and haue put in writing.

Mr. Thou ſayeſt then that the markes of the viſible Chirche are, the ſincere preaching of the Goſpell, that is to ſay, of the benefites of Chriſt, inuocation, and adminiſtration of the Sacramentes.

Sch. Theſe are in deede the chiefe, and the neceſſarie markes of the viſible Chirch, ſuch as without the which it can not be in deede nor rightly be called the Chirch of Chriſt. But yet alſo in the ſame Chirch, if it be well ordered, there ſhall be ſeen to be obſerued a certaine * order and maner of gouernance, and ſuch a forme of eccleſiaſticall diſcipline, that it ſhall not be free for any that abydeth in that flocke, publikely to ſpeake or do any thing wickedly or vnhaynous ſort, without puniſhment, yea and ſo, that in that congregation of men, all offences (ſo farre as is poſſible) be auoyded. But this diſcipline ſince long time paſt by litle and litle decaying, as the maners of men be corrupt and out of right courſe, ſpecially of the riche and men of power, which will nedes haue impunitie and moſt free libertie to ſinne and do wickedly, this graue maner of looking to them and of chaſtizement, can hardly be maintained in Chirches. But in what ſoeuer aſſemblie, the worde of God, the calling vpon hym, and hys Sacramentes, are purely and ſyncerely reteined, it is no doubt that there is alſo the Chirch of Chriſt, and no other all they that be in this viſible Chirch, of the number of the elect to euerlaſting life.

* Math. 18. c. 15. 16. 17. 1. Cor. 4. d. 11. and. 10. g. 32. & 14. 26. 28. & 40. 2 Theſſ. 3. d. 6. 1. Theſſ. 5. c. 14. d. 22. 2. Theſſ. 3. d. 14. 15. Coloſſ. 2. a. 5. 1. Tim. 2. c. 8. 9. &c. and. 3. a. 1. 2. Tit. 2. a. 2. 3. 4. &c. and. 3. c. 10.

Sch.

Sch. Many by hypocriſie and counterfayting of godlineſſe do ioyne them ſelues to thys fellowſhip, which are nothing leſſe then true members of the Chirch. But forasmuch as where ſoeuer the worde of God is ſincerely taught, and his Sacramentes rightly miniſtred, there are euer ſome appointed to * ſaluatiō by Chriſt, we compt all that whole company to be the Chirch of God, ſeing that Chriſt alſo promiſeth that him ſelf will be preſent with two * or three, that be gathered together in his name.

* Eſa.55.b.11. Act.13.3.48.

* Mat.18.c.20.

*Ma.* Why doeſt thou byandby after the Chirch, make mention alſo of the forgeueneſſe of ſinnes?

Sch. First becauſe the * keyes, wherwith heauen is to be opened and ſhutte, that is, that power of binding and looſing, of reſeruing and forgeuing ſinnes, which ſtandeth in the miniſtrie of the worde of God, is by Chriſt geuen and committed to the Chirch, and properly belongeth vnto the Chirch. Secondly, becauſe no man obteineth forgeueneſſe of ſinnes, that is not a true member of the body * of Chriſt, that is, ſuch a one as doth not earneſtly, godlily, holily, yea and continually * and to the end embrace and maintein the common fellowſhip of the Chirch.

* Mat.16.c.19. & 18.c.18. Luk.24.c.47. Joh.20.c.23.

* Joh.15.a.4.6. Col.2.b.19.

* Mat.24.b.13.

*Ma.* Is there then no hope of ſaluation out of the Chirch?

Sch. Out of it can be nothing but damnation, death, and deſtruction. For what hope of life, can remayne * to the members, when they are pulled aſunder and cut of from the head and body. They therefore that ſeditiouſly ſtirre vp diſcorde * in the Chirch of God, and make diuiſion and ſtrife in it, and trouble it with errors, haue all

* Joh.15.a.4.6. Coloſſ.2.b.19. 1.Tim.3.b.15.

* Rom.2.b.8.9. 1.Cor.1.b.11. and 3.a.3. 1.Tim.1.a.4.6. 2.Tim.2.c.16.b. 23. Tit.3.c.9.10.11.

hope of ſaletie by forgeueneſſe of ſinnes cut of frō them till they be reconciled and returne to agreement and fauour with the Chirch.

*Ma.* What meaneſt thou by this worde Forgeueneſſe?

Sch. That the faythfull do obteine at Gods hand diſcharge of their fault, & pardon of their offence: for God * for Chriſtes ſake freely forgeueth them their ſinnes, and reſcueth and deliuereth them from iudgement and damnation, and frō puniſhmentes iuſt and due for their ill doing.

*Pſal.31 a.1.2. Act.13.f.38.and 26.d.18. Rom.3.d.24. Ephe.1.b.7. Coloſſ.1.c.13.14.

*Ma.* Can not we then with godly dutiefull doinges and workes ſatiſſie God, and by our ſelues merite pardon of our ſinnes?

Sch. There is no mercy due to our merites, but God doth yeld and remitte to Chriſt his correction and puniſhment that he would haue done vpon vs. For Chriſt alone, with ſufferance of hys paynes, * and with his death, wherwith he hath payed and performed the penaltie of our ſinnes, hath ſatiſfied God. Therfore by Chriſt alone we haue acceſſe to the grace of God. We receauing this benefite of * his free liberalitie & goodneſſe, haue nothing at all to offer or render againe to hym by way of rewarde or recompenſe.

*Eſa.53.a.4.5.b. 8.d.12. Rom.5.d.8.10. Col.1.c.20.21. 1.Tim.2.c.10. Heb.9.d.14.15.

*Rom.3.d.24.25 27.28. Tit.3.c.16.

*Ma.* Is there nothyng at all to bee done on our behalfe, that wee may obtaine forgeueneſſe of ſinnes?

Sch. Although among men the fault once granted, it is hard to obtaine forgeneues of hym that ought to bee the puniſher of offenſes, yet euen they * that are ſtrangers to our religion, haue not beene ignorant, that confeſſion is a certaine remedye to hym that hath done amiſſe. And I haue allready ſayd how ſinners for obteining of

* Cic.

pardon

pardon haue neede of repentance, which some like better to call Resipiscence, or amendement, and of change of mind: and the lord promiseth that he will pardon sinners if they repent,* if they amend and turne theire hartes from theyr naughtie lyues vnto hym.

*Ier.18.b.8. Ezec.18.d.21.e. 30.34.31.and.33. c.14. Matth.4.c.17. Luk.5.f.31.

*Ma.* How many partes be there of Repentance?

Sch. Two chiefe partes. The mortifying of the olde man or the flesshe: and the quickening of the new man or the spirite.

*Ma.* I woulde haue these more largely and playnely set out.

Sch. The mortifying of the olde man is vnfayned and sincere acknowledging and* confession of sinne, and therewith a shame and sorrowe of mynde, with the feling wherof the person is sore greued for that he hath swarued from righteousnesse and not bene obedient to the will of God. For euery man ought in remembryng the sinnes of hys lyfe passed, wholly to* mislike hym selfe, to be angry wyth hym selfe, and to be a seuere iudge of hys owne faultes, and to geeue sentence and pronounce iudgment of hym selfe, to the intent he abyde not the greuous iudgement of God in hys wrath. This sorrowe some haue called Contrition, wherevnto are ioyned in nereneste and nature an earnest hatred of sinne, and a loue and desier of righteousnesse lost.

*Psal.31.a.5. and.50.f.19. Prou.28.c.13. 1.Joh.1.b.8.9.

*Psal.6.b.6.7. and.31.b.3.5.10. and.38.a.3.4.6. b.8.9.10.c.17.18 and.51.c.17. and 102.a.4.5. 1.Cor.11.g.31. 2.Cor.7.c.9.10. 11.

*Ma.* But the conscience of hainous offenses, & the force of repentance may be so great that the mynde of man on eche side compassed wyth feare may bee possessed wyth dispeire of saluation.

Sch. *That is true, vnlesse God bryng comfort to the greatnesse of sorrow. But to the godly there

*Gene.4.d.13. Matth.27.a.3.4. 2.Cor.1.b.7.8.

remayneth yet one other part of repentance,
*Ephe.4.d.23. 24. 1.Pet.4.b.6. which is called * Renuing of the spirite, or quickning of the new man. That is, when fayth commeth and * refresheth and lifteth vp the minde
*Math.4.c.17. Luk.7.f.38.g. 47.48.50.c.15.d 18.21.& 18.c.13. and 24.c.47. Act.2.f.37.&3. d.19.& 16 f.30. 31. 1.Tim.1.c.15. so troubled, asswageth sorrowe, and comforteth the person, and doth reuoke and rayse hym vp agayne from desperation, to hope of obteining pardon of God through Christ, and from the gate of death, yea from hell it selfe vnto life. And this is it that we professe, that we beleue the forgeuenesse of sinnes.

*Ma.* Is man able in this feare and these hard distresses to deliuer him selfe by his owne strength?

*Math.12.d.12. Luk.15.c.22. 2.Cor.1.a.3.4. 2.Thess.2.d.10. 11. Sch. Nothing lesse. For it is onely God * which strengtheneth man despeiring of his owne estate, raiseth him vp in affliction, restoreth him in vtter miserie, and by whose guiding the sinner conceaueth this hope, minde, and will, that I spake of.

*Ma.* Now rehearse the rest of the Creede?

Sch. I beleue THE RESVRRECTION OF
*Math.22.c.31. 32. Joh.11.c.25. 2.Cor.15.tota. THE FLESH, * AND LIFE EVERLASTING.

*Ma.* Because thou hast touched somewhat of this before in speaking of the last iudgement, I will aske thee but a fewe questions. Whereto, or why do we beleue these thinges?

Sch. Although we beleue that the soules of men are immortall and euerlasting, yet if we shoulde thinke that our bodies should by death be vtterly
*1.Cor.13.c.14. 17.18.19. destroyed for euer, thē must we nedes be * wholly discouraged, for that wāting the one part of our selues, we should neuer entirely possesse perfect ioye and immortalitie. We do therfore certainly beleue, not onely that our soules, whē we depart out of this life, being deliuered from the company

of

of our bodies, do by and by flye vp pure and whole
* into heauen to Christ: but also that our bodyes
shall at length be restored to a better state of life,
and ioyned againe to their soules, and so we shall
wholly be made perfectly and fully blessed, that
is to say, we doubt not that both in our bodies
and soules we shall enioy æternitie, immortalitie,
and most blessed life, that shall neuer in euerla-
sting continuance of tyme be changed. Thys
hope * comforteth vs in miseries. Endued with
thys hope, we not onely patiently suffer and
beare the incommodities and combrances that
light vpon vs in thys life, but also very departure
from life and the sorrowes of death. For we are
throughly perswaded that death is not a de-
struction that endeth and consumeth all thinges,
but a guide for vs to heauen, that setteth vs in
the way of a quiet, easie, blessed, and euerlasting
life. And therefore gladly & cherefully we runne,
yea we flye out, from the bondes of our bodies as
from a prison, to heauen as to the cõmon towne
and Citie of God and men.

* Luc.16.c.22. and 23.c.43.
* Rom.8.b.11. 1.Cor.15.f.42.43 44.48.53.54. Phil.3.d.21. 1.Thess.4.c.13.14 d.15.16.17.
* Iob.19.c.25. 1.Cor.15.g.58. 1.Thess.4.c.13.14 18. Apoc.13.d.13.
* 2.Cor.5.a.1.2. Ephe.2.d.19.

*Ma.* Doth the beleuing of these thinges auayle vs to any other end?

Sch. We are put in minde, that we comber not nor entangle our selues with vncertaine, transi-
torie, and fraile thinges: that we bend not our
eye to earthly glory and felicitie: but inhabite
this world * as strangers, and euer minding our
remouing: that we long vpward for heauen and
heauenly thinges, where we shall in blisse enioye
æternall life.

* Hebr.13.c.13.14. 1.Pet.2.d.11.

*Ma.* Sith thou hast before sayd, that the wicked
shall rise agayne, in sort most farre * differing frõ the
godly,

* Ezech.25.c.34. d.47.46.

godly, that is to say, to æternall miserie & euerlasting death, why doth the Crede make mention onely of life euerlasting, and of hell no mention at all?

Sch. **This is a confession of the Christian fayth, which perteineth to none but to the godly, and therefore rehearseth onely those thinges that are** *fitte for to comfort, namely the most large giftes **which God will geue to them that be hys. And therefore here is not recited what punishmentes are prouided for them that be out of the kingdome of God.**

*Mat.16.d.16. Luk.24.c.47. Ioh.3.c.15.16. Rom.4.c.16.

*Ma.* Now thou hast declared the Creede, that is, the summe of the Christian fayth, tell me, what profite get we of this fayth?

Sch. **Righteousnesse** *__before God, by which we are made heires of æternall life.__

*Rom.3.c.21.22. Gal.2.c.16.

*Ma.* Doth not then our owne godlinesse toward God, and leading of our life honestly and holily among men, iustifie vs before God?

Sch. **Of this we haue sayd somewhat already after the declaring of the law, as in other places, to this effect. If any man were able to liue vprightly according to the precise rule** *__of the lawe of God, he should worthely be counted iustified by his good workes. But seing we are__ *__all most farre from that perfection of life, yea and be so oppressed with conscience of our sinnes, we__ *__must take an other course, and finde an other way, how God may receaue vs into fauour, than by our owne deseruing.__

*Ro.10.b.5. Gala.3.b.12.

*Gen.6.b.5.& 8. d.11. Luke.18.c.11.12. 14. Rom.7.c.14.15. Gal.2.c.16. *Rom.11.a.6.

*Ma.* What way?

Sch. **We must flee to the** *__mercy of God, whereby he freely embraceth vs with loue & good will, in Christ, without any our deseruing, or respect of__ workes,__

*Rom.3.c.24.& 4.a.4.7.d.16. Ephe.1.a.4.5. 2.Tim.1.b.9. Tit.3.b.4.5. 1.Iohn.1.a.3. and 2.b.10.

wozkes, both forgeuing vs our sinnes, and so geuing vs the righteousnesse of Christ by fayth in him, that for the same Christes righteousnesse he so accepteth vs, as if it were our owne. To Gods mercy therefore through Christ we ought to impute all our iustification.

*Ma.* How do we know it to be thus?

Sch. By the Gospell, which conteineth the promises of God by Christ, * to the which when we adioyne fayth, that is to say, an assured perswasion of minde, and stedfast confidence of Gods good will, such as hath been set out in the whole Crede, we do as it were, take state and possession of this Iustification, that I speake of.

* Rom. 4. a. 3. 5. 6. 14. 16. d. 20. 24. Gal. 1. c. 16. d. 20 and. 3. b. 11. Heb. 10. g. 38.

*Ma.* Doest thou not then say, that fayth is the principall cause of this Iustification, so as by the merite of fayth we are counted righteous before God?

Sch. No: for that were to set fayth in the place of Christ. But the springhead of this iustification * is the mercy of God, which is conueyed to vs by Christ, and is offred to vs by the Gospell, * and receaued of vs by fayth, as with a hand.

* Eph. 1. a. 4. 5. 6. 9c. and. 2. a. 4. 5. Tit. 3. b. 4. 5. 6.

* Mar. 1. d. 14. 15. Rom. 4. c. 16. d. 19. 20. 21. 24.

*Ma.* Thou sayest then, that fayth is not the cause but the instrument of Iustification, for that it embraceth Christ * which is our Iustification, coupling vs with so straight bonde to him, that it maketh vs partakers of all his good thinges.

* Ioh. 1. a. 12. Rom. 3. b. 22. 1. Cor. 1. b. 30. Heb. 9. b. 14 cap.

Sch. Yea forsooth.

*Ma.* But can this Iustification be so seuered from good workes, that he that hath it can want them?

Sch. No: for by fayth we receaue Christ, such as he deliuereth him selfe vnto vs. But he doth not onely set vs at liberty from sinnes and

deathe, and maketh vs at one with God, but also with the diuine inspiration and vertue of the *Rom.8.a.1.&c. b.9.10.12.13. *Holy Ghost, doth regenerate and newly forme vs to the endeuour of innocencie and holinesse, which we call *newnesse of life.

*Rom.6.a.4.

*Rom.5.b.c.2. 1.Cor.13.a.2. Eph.3.c.17. Iacob.2.d.20. 1.Pet.1.b.19.20 21.22.

*Ma.* Thou sayest then that * Iustice, faith, and good workes, do naturally cleaue together, and therefore ought no more to be seuered, than Christ the author of them in vs, can be seuered from him selfe.

Sch. It is true.

*Ma.* The this doctrine of faith doth not withdraw mens mindes from godly workes and duties?

Sch. Nothing lesse. For good workes do stand vpon fayth as * vpon their roote. So farre therefore is fayth from withdrawing our hartes from liuing vprightly, that contrariwise it doth most vehemently stirre vs vp to the endeuour of good life: yea and so farre, that hee is not truely faithfull, that doth not also to his power, both * shunne vices, and embrace vertues, so liuing alwaies, as one that looketh to geue an account.

*Osal.1.a.3. Rom.11.b.16. Eph.3.c.17. Colos.2.a.6.7. Tit.3.b.8.

*Rom.6.a.1.2.3. 4.

*Ma.* Therefore tell me plainly, how our workes be acceptable to God, and what rewardes be geuen to them.

Sch. In good workes two thinges are principally required. First that we do those workes * that are prescribed by the law of God: secondly that they be done with that minde and fayth which God requireth. For no doinges, or thoughtes enterprised * or conceaued without fayth can please God.

*Deut.4.b.2. and 12.c.32. *Ezec.7.b.6.7. 8.9.& 10.c.17.19 Ioh.15.b.10.

*Rom.9.f.31.32 and 14.b.23. Heb.11.b.6.

*Ma.* Go forward.

Sch. It is euident therefore that all workes

whatsoeuer we do before that we * bee borne agayne and renued by the spirite of God, such as may properly bee called our owne workes, are faultie. For what soeuer shewe of gaynesse and worthinesse they represent and geue to the eyes of men, sith they spring and proceede from a faultie and corrupted * hart which God chiefly considereth, they can not but be defiled and corrupted, and so greeuously offend God. Such workes therefore, as euill fruites growing out of an euill tree, God despiseth and reiecteth from hym.

* Iob.3.a.3.4.5.6 Rom.9.f.31.32. Eph.2.a.3. 1.Pet.1.d.22.23.

* Rom.8.a.6.7. 1.Cor.3.f.13.14 and 7.b.19. 2.Cor.1.c.12.

* Mat.7.c.18.19 and 12.b.33.35.

*Ma.* Can wee not therefore preuent God with any workes or deseruinges, whereby we may first prouoke him to loue vs and be good vnto vs?

Sch. Surely with none. For God loued and chose vs in Christ, not onely when we were hys enemies, * that is, sinners, but also before the foundations of the world were layde. And this is the same springhead and originall of our iustification, whereof I spake before.

* Rom.5.b.8.10. and 11.c.35. 1.Joh.4.b.9.10. b.19. Eph.1.a.4.

*Ma.* What thinkest thou of those workes, which we after that we be reconciled to Gods fauour, doe by the instincte of the Holy Ghost?

Sch. The dutifull workes of godlinesse, which proceede out of fayth working * by charitie, are in deede acceptable to God, yet not by their owne deseruing, * but for that he of hys liberalitie vouchsafeth them hys fauour. For though they bee derined from the spirite of God, as little streames from the spring head, yet of * our flesh, that mingleth it selfe with them in the doing by the way, they receaue corruption, as it were by infection, like as a riuer, otherwise pure and

* Rom.13.10. 1 Gal.5.6.

* Luk.17.10. and 18.14.19.

* Esa.64.b.6. Rom.7.c.14.15. 17. Gal.5.c.17.

clere, is troubled and mudded with mire and slyme wherethrough it runneth.

*Ma.* How then doest thou say that they please God?

*Rom.9.f.31.32. Gal.5.a.6. Heb.11.b.6.

Sch. * It is fayth that procureth Gods fauour to our workes, while it is assured that he will not deale with vs after extremitie of * lawe, nor call our doinges to exacte account, nor try them as it were by the squire, that is, he will not in valuing and weying them vse seueritie, but remitting and pardoning all their corruptnesse, for Christes sake and hys deseruinges, account them for fully perfect.

*Psal.130.a.3. and 143.a.2.

*Ma.* Then thou standest still in this, that we can not by merite of workes obteine to be iustified before God, seing thou thinkest that all doinges of mē, euen the perfectest do need pardon.

Sch. God him selfe hath so decreed in his word, and hys holy spirite doth teach vs to pray that he * bring vs not into iudgement. For where righteousnesse, such as God the iudge shall allowe, ought to bee throughly * absolute, and in all partes and pointes fully perfect, such as is to bee directed and tried by the most precise rule, and as it were by the plumme line of Gods lawe and iudgement: and sithe our workes, euen * the best of them, for that they swarue and differ most farre from the rule and prescription of Gods law and iustice, are many wayes to be blamed and condemned: we can in no wise be iustified before God by workes.

*Luk.18.f.11.12. 14. Rom.4.a.2. Gal.2.f.16.

*Rom.2.f.20.

*Psal.143.a.2.

*Job.4.b.18. and 15.b.14.15.16. & 25.b.4.5.6.

*Psal.130.a.3.

*Job.15.b.14.15. 16. and 25.b.6. Esa.64.b.6. 2.Cor.4.a.4.

*Ma.* Doth not this doctrine withdrawe mens mindes from the duties of godlinesse, and make them slacker and slower to good workes, or at least,

lesse

lesse cherefull and ready to godly endeuours?

Sch. No. For we may not therefore say that good workes are vnprofitable or done in vayne and without cause, for that we obteine not iustification by them. For they serue both to the profite of our neighbor, * and to the glory of God, and they do as by certaine testimonyes, * assure vs of Gods good will toward vs, and of our loue againe to God ward, and of our fayth, and so consequently of our saluation. And reason it is, that we being redeemed with the blood of Christ the sonne of God, and hauing beside receaued innumerable and infinite benefites of God, should liue and wholly frame our selues after the * will and appointment of our redemer, and so shewe our selues mindefull and thankfull to the author of our saluation, and * by our example procure and winne other vnto hym. The man that calleth these thoughtes to minde, may sufficiently reioyce in hys good endeuours and workes.

* Math. 5. b. 16. 1. Pet. 2. c. 12.

* Math. 12. b. 33. Phil. 1. b. 12. 2. Pet. 1. c. 10.

* Rom. 14. b. 7. 8. 1. Cor. 6. c. 20. 2. Cor. 5. c. 15. 1. Thes. 5. b. 10.

* Math. 5. b. 16. 1. Pet. 2. c. 12.

*Ma.* But God doth allure vs to good doing with certayne rewardes, both in thys life and in the life to come, and doth couenaunt with vs as it were for certaine wages.

Sch. * That reward, as I haue sayd, is not geuen to workes for their worthinesse, and rendred to them as recompense for deseruings, but by the bountifulnesse of God, is freely bestowed vpon vs without deseruing. And iustification God doth geue vs as a gift of hys owne deare loue towardes vs and of his liberalitie * though Christ. when I speake of Gods gift and liberalitie, I meane it * free and bountifull without

* Math. 5. b. 12. & 10. b. 41. 42. & 25. c. 34. 35. Epde. 2. b. 10. 2. Tim. 1. b. 9.

* Rom. 3. c. 24. 1. Cor. 1. * Rom. 3. c. 24. & 11. b. 6. Gal. 5. a. 4 2. Tim. 1. c. 9. Tit 3 b 4. 5. Apoc. 21. b. 6.

any our deſert or merite: that it be Gods mere and ſyncere liberalitie, which he applyeth to our ſaluation onely whom he loueth and which truſt in hym, not hyred, or procured for wages, as it were a marchandiſe of hys commodities and benefites vſed by hym for ſome profite to him ſelfe, requiring againe of vs ſome recompenſe or price: which once to thinke, were to abate both the liberalitie and maieſtie of God.

*Ma.* Whereas then God doth by fayth both geue vs iuſtification, and by the ſame fayth alloweth and accepteth our workes, tell me, doeſt thou thinke that this fayth is a qualitie of nature, or the gift of God?

*Mat.9.c.28.24 Joh.9.c.29. 1.Cor.1.b.20.21. *Mat.16.b.7.8. 9.11. Luk.8.c.34. Rom.8.b.6.7. 1.Cor.2.b.14. *Math.6.b.30. and 8.c.26. and 16.b.8. & 14.b.31. *Mat.16.c.17. Luk.24.g.45. Coloſſ.1.b.9. 2.Tim.2.a.7. *Luk.17.a.5.

Sch. Fayth is the * gift of God, and a ſingular and excellent gift. For both our wittes are to groſſe * and dull to conceaue and vnderſtand the wiſedome of God, whoſe fountaines are opened by fayth, and our hartes are more apt eyther * to diſtruſt, or to wrongfull and corrupt truſt in our ſelues, or in other creatures, than to true truſt in God. But God inſtructing vs with his worde, and * lightening our myndes with his holy ſpirite, maketh vs apt to learne thoſe things that otherwiſe would be farre from entring into the dull capacitie of our wittes, and ſealing the promiſes of ſaluation in our ſoules, he ſo informeth vs that we are moſt ſurely perſwaded of the truth of them. Theſe thinges the Apoſtles vnderſtanding, do pray to the Lord to * encreaſe their fayth.

## ¶ The third part.

## ¶ Of Prayer, and Thankesgeuing.

*Ma.* Thou hast in good time made mention of Prayer. For now thou hast ended the declaratiō of the Law of God, and of the Crede, that is to say, the Christian confession; it followeth next to speake of Prayer, and of Thankesgeuing which is nerely conioyned to it: for these are in order knitte and fitly hanging together with the rest.

Sch. They be in deede most nerely ioyned, for they belong to the first table of Gods Law, and do conteine the principall duties of godlinesse toward God.

Psal. 50. c. 15. d. Act. 9. d. 11. Rom. 10. c. 12. and 15. d. 6. 2. Cor. 1. 8. 2. 4. 2. Tim. 2. d. 22. 1. Pet. 1. c. 17.

*Ma.* In declaring of Prayer, what order shall we followe?

Sch. This order, maister, if it so please you: first to shew, who is to be prayed vnto: secondly, with what affiance: thirdly, with what affection of hart: and fourthly, what is to be prayed for.

The order of teaching for Prayer.

*Ma.* First then tell me who thou thinkest is to bee called vpon.

Sch. Surely none, but God alone.

*Ma.* Why so?

Sch. Because our * life and saluation standeth in the hand of God alone, in whose power are all thinges. Saith then God doth geue vs what is good, and that a Christian man ought to wish and desire: and sith he alone is able in euery * danger to geue helpe and succour, and to driue away all perils: it is meete that of hym we aske all thinges, and in all distresses flee to hym

Psal. 17. d. 7. and 26. d. 1. and 28. d. 8. and 78. and 104. the whole.

Psal. 18. d. 1. &c. d. 26. c. 27. 28. &c. and 31. d. 3. and 91.

hym alone and craue hys helpe. For thys he
*Psal.50.c.15.d 23. and 81.b.7. and 89.b.26.27. him selfe in * hys worde asketh and requireth as the peculiar and proper worshipping of his maiestie.

*Ma.* Shall we not then do well to call vpon holy men that are departed out of this life, or vpon Angells?

Sch. No. For that were to geue to them an infinitenesse to be present euery where, or to geue them being absent an vnderstanding of our secrete meaninges, that is, as much as a certaine Godhead, and therewithall partly to conney
*Psa.1.6,12. and 25.a.7.12. and.118 b.f.9. to them our confidence and trust * that ought to be set wholly in God alone, and so to slide into idolatry. But forasmuch as God calleth vs to him selfe alone, and doth also with adding an
*Psal.50.b.15. and 89.b.26.27. othe, promise that * he will both heare and helpe vs, to flee to the helpe of other were an euident token of distrust and infidelitie. And as touching the holy men that are departed out of thys life, what maner of thyng I pray you
*Psal.101.b.21. 23.24. were thys, forsaking the * liuing God, that
*Psal.50.c.15. * heareth our prayers, that is most mightye,
*Ephe.3.b.20. * most ready to helpe vs, that * calleth vs vn-
*Math.11.b.28. to hym, that in the worde of truth promiseth
*Joh.16.c.23.24. * and sweareth that with hys diuine power and succour he will defend vs, forsaking hym, I say, to flee to men dead, deafe, and weake, which neither haue promised helpe, nor are able to relieue vs, to whom God neuer gaue the office to helpe vs, to whom we are by no Scriptures directed, whereupon our * fayth may surely rest, but are vnaduisedly caryed away trus-
*Rom.10.c.9.14 b.17. sting

sting onely vpon the dreames or rather dotages of our owne heads.

*Ma.* But God doth to our saluation vse the seruice of Angels, that wayte vpon vs, and therefore doe heare vs.

Sch. * That is true. But yet it appeareth no where in the worde of God, that God would haue vs pray to Angels, or to godly men deceased. And sith fayth resteth vpon * the worde of God, and what is not of fayth * is sinne, I sayd rightly that it is a sure token of infidelitie to forsake God, * to whom alone the scriptures do send vs, and to pray to and craue helpe of Angels, or godly men departed this life, for calling vpon whom there is not one worde in the holy Scriptures.

* 1. Esdr. 9. b. 11. 12. Heb. 11. b. 14.

* Rom. 10. b. 17.

* Rom. 14. b. 23.

* Mat. 6. b. 6. 9.

*Ma.* But seing charitie neuer * falleth out of the hartes of the godly, euen while they be in heauen they are carefull for vs and do desire our saluation.

* 1. Cor. 13. b.

*Ma.* That can not bee denyed, yet it doth not follow that we must therefore call vpon them, vnlesse wee thinke that wee must call for the helpe and succour of our frendes be they neuer so farre from vs, onely because they heare vs good will.

*Ma.* But we oft craue helpe of men that be aliue, and with whom we are presently conuersant.

Sch. I graunt. For men as they haue * mutually need one of an others helpe, so hath God graunted them power one mutually to helpe an other, yea and hee hath expressly commaunded euery man * to releue hys neighbour with such helpe as he can. We do therefore call vpon men as ministers of Gods goodnesse, according to

* 1. Cor. 12. b. 21. c. 21. d. 25. 1. Peter 4. b. 10. d. 11.

* Galath. 7. b. 6. 1. Cor. 16. f. 14.

thy dooll of God, looking for helpe and succour of them: but yet so, that all our trust be setled in God alone, and that wee reckon receaued from hym as the springhead of all liberalitie, whatsoeuer is deliuered vs * by the handes of men.

*1.Tim.6.b.17.

Therefore thys is well and orderly done, and no impediment to the callinguppon of God alone, so that wee conclude that we do not from vs wherē looke for any good thyng, nor settle our whole succour in any other.

Mal. Doest thou then say that we must vse prayer and supplication, like as all other duties of godlinesse, according to the prescription of Gods worde, or els we can not please God?

Sch. Yea verely. For all offence in Religion is committed by changing the order and maner appointed by God.

*Deut.4.8.12.13. and 5.f.32.33.

Mal. Hetherto then thou hast sayd that God alone is to be called vpon, putting all our trust in hym, and that to him all thinges as to the springhead of all good thinges are to be imputed, now followeth next to be sayd with what confidence we are called of all men, that are so many wayes vnworthy, ought to call vpon the immortall God.

Sch. We are in deede euery way most vnworthy. But we thrust not our selues in proudly and arrogantly as if we were worthy, but we come to hym in the name and vpon trust of Christ our mediator, by whom the doore being

*Iob.14.8.2.3.b. 23.and 16.f.23. Ephe.2.b.18. 1.Tim.2.b.5. Heb.4.b.16. and 10.b.19.22.

opened to vs, though we be most vile filthy vessels, made of clay and filthe, oppressed with conscience of our owne faultes, we shall not be forbidden to enter, nor shall haue hard audience

to

to the maieſtie of God, and to the obteining of hys fauour.

*Mar.* We needs not then, for acceſſe to God, ſome man to bee our meane or interpreter, to commend and declare our ſute vnto hym as it were vnto ſome worldly Prince.

Sch. Nothyng leſſe, vnleſſe we will thinke that God is, as men be, bound to one place, that he can not vnderſtand many thinges but by his ſeruantes, that he ſometime ſlepeth, or hath not leyſure to heare. For, as touching our vnworthyneſſe, we haue alredy ſayd that our prayers ſtand in confidence not vpon any thyng in vs, but vpon the onely worthyneſſe of * Chriſt in whoſe name we pray.

*1.Reg.18.f.37. Pſal.33.b.13.14. and 94.b.7.9. 10.11.

*Joh.15.c.16. and 16.c.23.24. 25.26.

*Wa.* Doeſt thou then thinke that God the father is to bee called vpon in the name and vpon truſt of Chriſt alone?

Sch. Yea for worthy Maiſter. For he alone aboue all other, moſt ſingularly * loueth vs, ſo farre that he will do all things for our ſakes: he alone is with God hys father, at whoſe right hand he ſitteth * in moſt hye fauour, that hee may obteine what he will of him: hee therfore alone is the mediator of God and men, the man Jeſus Chriſt: he alone I ſay, is the mediator of Redemption, and alſo of inuocation; in whoſe * name alone the holy Scriptures do expreſly bidde vs to go vnto God the father, adding alſo promiſes that he by his interceſſion will bring to paſſe that we ſhal obteine all that we pray for. Other wiſe * without Chriſt the ſtarke and hart of God abhorreth men.

*Joh.15.b.9.&c. Rom.8.b.17.18. 19. Eph.5.a.2.b.25. *Act.3.d.17. *Rom.8.f.34.

*Joh.14.b.13. and 16.c.23. *Joh.15.a.5. Eph.2.c.12.13. *1.Theſſ.1.a.2. Coloſſ.4.a.2.3. Ephe.6.c.18.19.

*Mar.* But wee doe yet with mutuall prayers one

helpe an other, so long as we abide in this world.

Sch. That is true. But we do not therefore set other Mediators in place of Christ, but with conioyned hartes and prayers, according to the rule of charitie and the worde of God, we doe by one * Mediator call vpon our common Father.

*1 Tim.2.b.5. Heb.9.d.15.

*Ma.* Thou sayest then that to appoint other Mediators to God, or patrones for our cause, but Christ alone, is both against the holy Scriptures and therfore against fayth, and also conteineth great iniurie to Christ him selfe.

Sch. Yea forsooth, Maister.

*Ma.* Goe on then.

Sch. The summe is thys, that we must come to call vpon God the father, resting vpon affiance of the promises made * to vs by Christ, and trusting vpon hys intercession, leauing all respect of our owne worthinesse, and framing our prayers as it were out of the mouth * of Christ. Which doing as it is most agreable to the truth of the Scriptures, so is it most farre from the fault of * arrogancie and presumption.

*Rom.1.a.2.5. and 4.d.21.24. 2.Cor.1.c.20. and 3.b.4.5. Gal.3.d.22. Tit.1.a.2.

*Math.b.9.10. Joh.14.b.15.d. 26. and 15.c.16. 21. and 16.c.23. 24.26.

*Iosu.29.a.1.2. Act.3.c.12.16.

*Ma.* Thinkest thou that they which so pray to God as thou sayest, ought to haue a good hope to obteine what they aske?

Sch. The Lord him self doth also commaund vs to aske with sure * fayth, making therewith a promise and adding an othe, that it shall be geuen vs whatsoeuer wee aske with fayth. And likewise hys Apostles doe teach that right prayer proceedeth from fayth. Therefore we must alway lay thys most assured foundation of prayer, that resting

*Math.21.c.21. Mar.11.b.22.23. 24. Joh.16.c.23. Iacob.1.a. and 5.b.15.16.

reſting * vpon ſure truſt of hys fatherly goodneſſe, we muſt determine that God will heare our prayers and petitions, and that we ſhall obteine ſo farre as it is expedient for vs. Therefore they that come raſhly * and vnconſiderately to prayer, and ſuch as pray douting, and vncertaine of their ſpeeding, they doe without fruite poure out vaine and booteleſſe wordes.

* Math. 7. b. 10. Prou. 4. b. 16. and 10. d. 22. 1. Joh. 5. c. 14.

* Math. 10. c. 22. and 21. c. 21. Joh. 16. c. 24. Jac. 1. a. 6. and 4. a. 3.

*Ma.* I ſee with what confidence thou ſayeſt we muſt call vpon God. Now tell me with what affection of hart we muſt come vnto him.

Sch. Our hartes muſt be ſore greeued with feeling of our neede and pouertie, and the miſeries that oppreſſe vs, ſo farre forth that wee muſt burne with great deſire of deliuerance from that griefe, and of Gods helpe which we pray for. Being thus diſpoſed in hart it can not be but that we ſhall moſt attentiuely and with * moſt feruent affection with all maner of prayers and petitions craue that we deſire.

* Pſal. 50. c. 15. 94. c. 7. and 124. a. 1. 2. and 127. a. 1. 20. Rom. 7. b. 18. and 8. b. 25. 2. Cor. 3. b. 4. 5.

* Luk. 18. a. 5. 7. Rom. 12. c. 12. Ephe. 6. c. 18. Coloſſ. 4. a. 2. 1. Tim. 2. a. 1.

*Ma.* I ſee then it is not enough to pray with tong and voyce alone.

Sch. To pray, not applying thereto our minde * and attentiueneſſe, without which our prayers can neuer be effectuall, is not onely to take fruitleſſe labor in vaine. (For how ſhall God heare vs, whē we heede not * nor heare not our ſelues?) and not onely to poure out vaine and fruitleſſe, but * alſo hurtfull wordes with offending Gods maieſtie. So farre of is it, that ſuch prayers can appeaſe the maieſtie of God, that is diſpleaſed with our offence.

* 1. Cor. 14. c. 14. 15.

* 1. Cor. 14. c. 11.

* Pſal. 109. b. 7.

*Ma.* How know we that it is thus?

Sch. Sith God is a spirite, and (as I may so call him) a most pure minde: he both in all other thinges, and specially in prayer, whereby men as it were, talke and common with God, requireth the soule and minde. And he also testifyeth that he will be nere to them onely that call vpon hym *truely, that is, with their hart, and that their prayers please hym. On the other side God doth worthely abhorre and detest their prayers that *faynedly and vnaduisedly vtter with their toung that which they conceaue not with their hart and thought, and deale *more negligently with immortall God, than they are wont to doe with a mortall man. Therefore in prayer the minde is euer needefull, but the toung is not alway necessary.

*Job.4.c.21.24. 1.Cor.3.b.17.

*Psal.145.f.18. 19.

*Esa.29.c.12.13. Math.15.a.8. and 20.c.22.

*Jere.48.b.10.

*Ma.* But there is some vse of the toung in prayer.

Sch. Yea forsooth. For meete it is that *the toung do also diligently and earnestly employ all her strength and abilitie to set forth the honour of God, sith it is aboue all other partes of the body properly created by God to that vse. Moreouer, as from a minde earnestly bent with study and care, sometime wordes breake out of vs ere we be aware: so oftentimes the very sound of vtterance and the hearing of our owne wordes quickeneth and sharpeneth our minde, & helpeth the heedefulnesse thereof, and keepeth of and driueth away slacknesse wherewith the hart is continually tempted.

*Psal.35.b.28. and 51.c.14.15. and 71.b.22.23. Rom.14.c.11. Phil.2.b.11.

*Ma.* Sith it is so, what thinkest thou of them that pray in a strange toung and such as they vnderstand not?

Sch.

Sch. I thinke that they not onely lose their labor, but therewith also mocke God hymselfe. For if LOQVI, to speake, be wittyngly to bestow euery worde in hys right place, they that vtter wordes *which they vnderstand not, chatter rather then speake, so farre be they from praying. For they play the Parotes rather than men, much lesse Christyan men. Therfore farre be from godly men such hypocrysye and mockery. For if Saint Paule thynke it an absurdity for a man to speake to other that speach which they vnderstand not, bycause wordes moue no man but hym that hath the same language, and affirmeth that both he that speaketh and he that heareth, shall eyther of them be an alien to the other, how much greater absurdity is it that we our selues be aliens to our selues, whyle we vse that speach that we know not, and goe aboute to vtter our meanynges and prayers in that tounge wherein our selues are deafe. Wise men in old tyme thought that such men as most fonde, were most worthy to be laughed at.

*1. Cor. 14. v. 7. & 11.

1. Cor. 14. c. 11.

* Cicer. offic. Tuscu. 5. & de Oratore.

*Ma.* I see how heedfull a mynd and feruent affection is required in prayer. But tell me, doest thou thinke this feruentnesse to be naturall and by kynde planted in our hartes, or that it is a raysing vp of our myndes by God.

Sch. The holy Scriptures do testifye that the spirite of God rayseth vp vnspeakable groninges whereby our prayers are made effectuall. He therfore without dout with hys inspiration stirreth vp our myndes, and whetteth and helpeth vs to pray.

*Rom. 8. v. 26. Ephe. 1. v. 18.

Ma. How then? when this feruentnesse of mynde that cannot alway be present, is slacked or wholly quenched, shall we as it were drowsi wyth slowth, & sleeping, idlely loking for the stirring and mouing of the spirite?

e.r.c.41.a.

Sch. Nothing lesse. But rather when we be faynt and slacke in mynde we muste by* and by craue the helpe of God, that he wyll geue vs thereto mynde and stirre vp our hartes to prayer: For this minde and will we conceaue by the guiding of God.

*Psal. 51.b.17. Mat.26.b.40.41

Ma. Now remayneth that I heare of thee what we ought to aske of God by praier. Is it lawful to aske of God whatsoeuer commeth in our minde & mouth?

Sch. When men that were straungers to true godlinesse, had such an honest opinion of the maiestie and mynd of their Gods, that they thought they ought not to aske of them any thinge vniust or vnhonest: God forbidde that we Christyans should euer aske any thyng of God in prayer that may* mislyke the mind & will of God. For thys were to doe to Gods maiestye most hye iniurye and dishonour, so much lesse may such a prayer please hym or obtaine any thynge of hym. And sith both the wittes of men are* to dull to vnderstand what is expedient for them, and the desires of their hartes are so blinde and wilde, that they not only neede a guide whom they may followe, but also bridels to restrayne them, it were to great an absurditye that we should in prayer be carryed rashly and headlong by our owne affections. By a certayne rule therfore & prescribed forme our prayers ought wholly to be directed.

*Cicero pro domo suo.

*Mat.7.b.11. Joh.16.c.23.24. Jacob.4.a.3. 1.Joh.5.b.14.

*Mat.20.c.22. Rom.8.c.26.27. Jacob.4.a.3.

Ma.

*Ma.* What rule and forme?

Sch. Euen the same forme of prayer verely, *which the heauenly scholemaster appointed to hys disciples, and by them to vs all, wherein he hath couched in very few pointes al those things that are lawefull to be asked of God, and be houefull for vs to obteine: which prayer is after the author thereof called the Lordes prayer. If therefore we will follow the heauenly teacher, with hys diuine voyce saying before vs, truely we shall neuer swarue from the right rule of praying.

*Mat.6.b.9.&c. Luc.11.a.1.2.&c.

*Ma.* Rehearse me then the Lordes prayer.

Sch. *When ye will pray (sayth the Lorde) say thus: OVR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOME COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GEVE VS THIS DAY OVR DAYLY BREAD. AND FORGEVE VS OVR TRESPASES, AS WE FORGEVE THEM THAT TRESPASSE AGAINST VS. AND LEADE VS NOT INTO TEMPTATION, BVT DELIVER VS FROM EVILL. FOR THINE IS THE KINGDOME, AND THE POWER, AND THE GLORY, FOR EVER, AMEN.

*Mat.6.b.9.&c. Luc.11.a.1.2.&c.

*Ma.* Doest thou thinke that we are bounde euer so to render these very wordes, that it is not lawful in one worde to vary from them?

Sch. It is no doute that we may vse other wordes in praying, so that we swarue not from the meaning of this prayer. For in it the Lorde hath set out certayne speciall, and principall poyntes, to the which vnlesse all our prayers be

*De hoc constat ex psal. libro & aliis S. Script. locis penè infinitis.

refered they cannot pleaſe God. Yea let euery man aſke of God as the preſent* tyme and hys neede ſhall require: and let hym tarry vpon which part of thys prayer he will, and ſo long as he lyſt, and dilate it into ſundry ſortes as he wil: for there is no impediment to the contrary, ſo that he pray to God wyth ſuch affyaunce and affection as I haue before ſpoken of, and to the ſame meanyng that is ſet out in this prayer.

*Psal.107.a.5e b.12.c.18.Prou.8.

*Ma.* How many partes hath the Lordes prayer?

The diuiſion.

Sch. It conteyneth in deede ſixe petitions, but in the whole ſumme there are but two partes. Whereof the firſt belongeth onely to the glory of God, and conteyneth the three former petitions: the ſecond which conteineth the three latter petitions belongeth properly to our commoditye.

*Ma.* Doeſt thou ſo ſeuer and diuide our profit from Gods glory, that thou alſo makeſt egall partition betwene them?

Sch. I doe not ſeuer thinges conioyned, but for playnneſſe of the whole declaration, I diſtinguiſh thynges to be ſeuerally diſcerned, for vnderſtandyng whereunto eth thing belongeth. Otherwiſe, thoſe thinges that doe properly belonge to the glory of God, doe alſo bynge moſt great profites to vs: and likewiſe thoſe thynges that ſerue our profite, are all referred to the glory of God.* For this ought to be the ende whereunto all thynges muſt be applyed, thys ought to be our marke, that Gods glory be moſt amply enlarged. Yet in the meane tyme I thinke that this diuiſion in partes ſhall not be inconuenient, and is made not wythout reaſon, but according

The end of all thinges Gods glorie.

*1.Cor.10.10.31 Colo.3.c.17.

to

to the propertye of the thinges themselues, bicause while we aske those thynges that belonge properly to the aduaunceing of Gods glory, we must for that tyme omitte our owne profites, when yet in the latter petitions we may well intend our owne commodityes.

*Ma.* Now let vs somwhat diligently examine the weight of euery worde. Why doest thou call God FATHER?

Sch. There is great pyth in the vse of thys one name FATHER. For it conteyneth two thynges which we haue before sayde to be specially necessary in praying.

*Ma.* What be those?

Sch. First I speake, not as to one absent * or deafe, but I cal vpon and pray to God as to one that is present and heareth me, being surely perswaded, that he heareth me when I praye, for els in vayne should I craue his helpe. And this surely wyth out all douting I cannot so affirme of * any Angel or any man deceassed. Secondly we haue before sayd, that sure trust of obteyning is the foundation of ryght praying. And here is the name of Father, and of fatherly loue, and most full of good hope and confidence. It was Gods will therefore to be called by the * sweetest name in earth, by that meane alluring vs to hym selfe, that we should without feare come to hym takyng away all douting of hys fatherly hart and good wil. For when we determine that he is our father, then beyng * incouraged with his spirite, we goe to hym, as children vse to goe to their father. God therefore in this place liked better to

* Psal. 33.b.17. 34.c.15.17. 94.b.9.10.11. 139.a.1.2. etc.

* Esa. 63.c.16.

* Psal. 103.c.13. Luc. 13.c.18.

* Rom. 8.c.15. Gal. 4.a.6.

be called FATHER by name of deere affection
*Mal.1.b.6. *and loue rather then KING OR LORD by termes
of dignitye and maiestie, and so therewithall to
*Joh.1.b.12. Rom.8.c.15.17. Gal.4.a.6.7. leaue to vs as to *hys children, a most riche inhe-
ritance of his fatherly name.

*Ma.* Shall we then come to God with such sure
trust of obteyning as children vse to come to theyr
parentes?

Sch. That farre more sure & stedfast is the trust
*Math.11.d.27. Joh.1.c.18.& 10.c.13. of the good will of God than of men, * Christ the
naturall sonne of God best acquainted with his
*Mat.7.b.11. Luc.11.c.13. fathers mynde doth assure vs, saying: * If ye
(sayth he) beyng euill suffer not your children to
craue in vayne, but graunt their requestes, how
much more shall your heauenly father, who is
selfe goodnesse & liberalitye, be bountifull to you?
*Rom.5.21.2. Gal.4.a.4 5.6. Eph.1.a.4.5. 1.Joh.2.a.1. But * Christ as is afore sayd, bringeth vs all this
confidence. For God doth not adopt vs or ac-
knowledge vs to be hys children, who by nature
are the children of wrath, but by Christ.

*Ma.* What els doth the name of Father teach vs,

Sch. That we come to prayer with that loue,
*Mal.1.b.6. Mat.26.b.39.48 *reuerence and obedience, which is due to the
heauenly father from hys children, and that we
haue such mynde as becommeth the children of
God.

*Ma.* Why doest thou call God OVR FATHER in
common, rather than seuerally thyne owne father.

Sch. Euery godly man may, I graunt, law-
*Esa 22.a.1.2. Rom.1.a.3. 1 Cor.1.a.4. fully call God * hys owne, but such ought to be
the communitye and felowshippe of christyan men
together, and such deere loue and good wyll
ought euery one to beare to all, that no one of

them

them neglecting the reſt, care for him ſelfe alone, but haue regard to the publike profite of all. And therefore in all this prayer nothing is priuately aſked, but all the petitions are made in the common name of all. Moreouer, when they that be of ſmalleſt wealth and baſeſt ſtate doe call vpon their common * heauenly father as well as the wealthy and ſuch as haue atteined degrees of hyeſt dignitye, we are taught not to diſdayne them to be our bretheren that are accepted with God to the honour of his children. On the other ſide * the moſt deſpiſed, and they that in this worlde are vileſt, may yet in the meane time eaſe and relieue them ſelues with this comfort that in heauen they haue all one moſt myghtye, and moſt louing father. Furthermore we that *truſt in God, doe rightly confeſs him to be our father. For the wicked and vnbeleuing, howſoeuer they drede Gods power and iuſtice, yet can they not haue truſt in his fatherly goodneſſe toward thē.

*Mal.2.b.10. Iob.8.c.41. 1 Cor.8.a.6. Eph.4.a.5.6.

*Deu.10.c.17.18 Pſal.10.b.18. ℣ 68.a.5.6.℣ 146 b.6.7.&c.

*Pſal.11.b.5.6. 7.℣ 25.a.1.2.&c. ℣ 37.c.25.26.&c. Rom.1.c.18.℣ 1. b.6.7.8.

*Ma.* Why doeſt thou ſay that God is in heauen.

Sch. As heauen with round and endleſs circuite conteyneth all thinges, compaſſeth the earth, hemmeth in the ſeas, neither is there any thing or place that is not enuironed and encloſed with the romthineſſe of heauen, and it is on euery ſide wide & open, and alway ſo preſent to all things that al thinges vniuerſally are placed as it were in ſight thereof: ſo we thereby vnderſtand that God poſſeſſing * the tower of heauen, therewith alſo holdeth the gouernance of all thinges, is eth where preſent, ſeeth, heareth, & ruleth all thynges.

*Pſal.11.b.4.5.℣ 20.b.6.℣ 33.b.c. ℣ 113.a.4.5.6.℣ 115.a.3.

*Ma.* Goe forward.

Sch. God is also therefore sayd to be in heauen,
Psal.2.a.3.& 19.a.1. because that same hyest and * heauenly regyon doth most royally shine, and is garnished wyth hys diuine and excellent workes. Moreouer by
* Psal. 2.a.7.2.3 4.and 11.b.4.5. * God reigning in heauen, is declared that he is in æternall and hyest felicytie, while we as yet in earth expulsed from our countrey, like children disherited from their fathers goods, liue miserably & wretchedly in banishment. It is as much
* Psal.50.a.3.4. 6.& 57.a.5.b.10 11.& 68.b. 32.33. and 113.a.4.5. therefore to say that * God is in heauen, as if I should call hym heauenly and altogether diuine, that is to say, incomprehensible, most hye, most mighty, most blessed, most good, most great.

*Ma.* What profite takest thou of these thinges?

Sch. These thinges do pull out of our hartes base and corrupt opinions concerning God, and do instruct our myndes to conceaue a farre other
* Psal.50.a.4.6. & 20.b.5. 6.7. Mat.23.b.2. thinking of our heauenly * father, than we vse to haue of earthly parentes, to vse most great reuerence towarde hys holy maiestie, and in worshipping maner to looke vp to it and haue it in admiration, and certainely to beleue that he doth harken to and * heare our prayers and desires, to put
* Psal.20.b.6.& 102.c. 15.17.and 113.a.4.5. our whole trust in him that is both gouernor and keper of heauen & earth. And therewith also we are by these wordes admonished not to aske any thyng vnmete for God but as for speaking to our
* Colo.3.a.1. heauenly father to haue our hartes * rayled from earth, hye and looking vpward despicing earthly thynges, thinking vpon thinges aboue and heauenly, and continually to aspire to that most blessed felicitie of our father, and to heauen as our
* Rom.8.c.17. Eph.1.c.14.b.18. Heb.9.c.15. 1.Pet.1.a.3.4. * inheritance by our father.

Ma

*Ma.* This then so happy a beginning and entry of prayer beyng now opened vnto vs, goe to, rehearse me the first petition.

Sch. **First we pray that** GODS NAME BE HALLOWED.

*Ma.* What meaneth that?

Sch. **Nothing els but that hys glory be* euery where magnified.** *Psal.89.a.3. 6.&c. Rom.11.d.36.& 16.d.27. 1 Cor.10.g.31.

*Ma.* Why doe we aske this first?

Sch. **Because it is most meete that the children should principally desire and wish the glory of their father, the* seruantes of theyr maister, and the creatures of the creator, to be increased.** *Mal.1.b.6.

*Ma.* Can Gods glorie be any thynge increased or decreased.

Sch. **The glorye of God, for asmuch as it is continually* most ample, cannot in deede in it selfe be made either greater by increase or lesser by decrease. For it is not changed with any addition or diminishing as our earthly thynges be. But our prayer is that the name of God be made renomed & knowen to mortall men, & his prayse & glory be celebrated here in earth as it is meete to be. And as the infinite power, wisdome, righteousnesse, and goodnesse of God, and all hys diuine workes do truely set forth the glorie & maiestie of God, so we wish that they may appeare noble and glorious* to vs, that the magnificence of the author of them, as it is in it selfe most large so it may also in all sortes shine honorable and excellēt among vs, and be both priuately and publikely praysed and honored.** *Psal.56.b.5.& 11.& 104.c.31. *Psal.96.a.1.3. *Psal.113.a.2.3. &c.& 114.a.1.& 145.c.10. Rom.11.b.36.

*Ma.* Goe forwarde.

Sch. Moreouer we praye that the holy name of God be not * euill spoken of for our faultes, and as it were dishonoured thereby, but rather that hys glory be by our godlinesse towarde God, and goodnesse towardes men euery where magnified. Finally we wish that the names of all other that in heauen, earth, sea, or els where haue attayned the names and honores* of Gods and be worshipped in temples in sundry formes & with sundry ceremonies, or to whom men filled with error & false fonde opinions haue dedicated their hartes as it were Churches, the names (I say) of all those imagined and fayned Gods, once vtterly destroyed, and drowned and defaced with eternall forgetfulnesse, the onely diuine name and maiestie of God the heauenly father be great and glorious, and that all men in all countreyes may acknowledge it, honorably and holily worshippe and reuerence it, and with pure desires & hartes pray to it, call vpon it, and craue helpe of it.

*Esa.52.d.5.6. Ezec.36.d.20. Rom.2.d.24.

*Iosu.24.c.14.d.23. Psal.96.a.4.& 97.b.7.9.& 115.a.3.4.& c.135.c.25. Rom.1.c.25. 1.Ioh.5.d.21.

*Ma.* Thou hast sayd well. I pray thee goe forward.

Sch. Secondly, we pray that GODS KINGDOME COME, that is, that he suffer not the diuine* truth of his word, which also Christ calleth the Gospell of the kyngedome, to lye hidden in darknesse, but that he daily more and more bring it abroade, and with his succour mainteine and defend it against the deuises, craft, and policie of Satan* and of wicked men, and agaynst their fained treasons that labor to darken the trueth, and to defame it or spot it with lies, and against the violence* and crueltie of tyrruntes, that trauaile by all meanes to extinguishe and oppresse

*Mat.4.b.23.& 9.d.35. Mar.1.b.14. Ioh.8.d.31.32.

*Mat.13.c.25.38.39.& c.15.a.2.3 c. Luc.16.d.8. Ioh.3.c.19.20.

*Luk.10.a.3.& 20.1.12.& c.d.17.18. Ioh.16.a.2.3.& 17.b.14.15.

the

the truth & vtterly to roote it vp: so as it may be made manifest and well knowen to all men that there is no thinge able to resiste the inuincible strength of Gods truth.

*Ma.* Say on more of the kyngdome of God.

Sch. We pray him to bringe very many out of darknesse into the light, instructed with the doctrine of* this holy worde, and led by truth, and that winning them to hys number, and holy companie, that is to say, his Chirch, in the which he reigneth speciallie, he will continuallie gouern them with hys spirit, and strengthen them with his ayde as his soldiars alway earnestlie fighting* with their enemies, the band of sinne and the armie of Satan, that hauing strength and stedfastnes by his diuine power, restraining corrupt* and crooked affections, subduinge and taming lustes, conquering, banquishinge, puttinge to flight, and chasing awaie all vices, they may increase, and enlarge the heauenly common weale and kingedome, God in the meane time reigning, and rulingimperially in their hartes *by his spirite.

*Ma.* This we see daylye done.

Sch. These thinges are in deede daylie done, so as we sufficiently perceaue that* God hath an eye both to the godly and the wicked, and so as the kingedome of God may seeme to be faire begonne in this worlde: yet we pray that with continuall increasing it may growe so farre, that all the reprobate* that by the motion of Sathan stubburnlie and obstinatly resist & striue against Gods truth, and defiling them selues with all

*Mat.1.b.14.& 5. Luc.4.c.18.19. Ioh.17.c.17.& 20.21. 1.Pet.2.b.9.10.

*Ioh.16.b.13.

*Luc.11.b.21.22. Eph.6.b.10.&c. b.17.18. 1.Pet.5.c.8.9.

*Rom.6.b.11.12 & 8.a.1.5.&c.b. 10.11.&c.

*Ro.8.b.9.10.11 1.Ioh.3.b.14.& 4 c.13.

*Psal.34.c.15. 16.& 37.b.9.10. &c. & 58.a.5.6.b. 9.10.

*Mat.13.c.38.42 & 21.a.6.7.b.13. Luc.19.c.14.c. 27.& 12.c.45.46. and 10.c.16.

vices and haynous sinnes, refuse to submit themselues to the kyngdome and dominion of God, being once subdued and destroyed, and the tyrannye of * Satan himselfe, vtterly rooted out and all the enemies slayne, oppressed, and troden downe, so as nothing may once breath agaynst the becke and power of God, he alone may euery where gloriously reigne, imperially rule, and triumph. And as, while God reigneth * by his spirite in vs, men haue a certaine communitie with God in this worlde, so we pray and wish that he will also by Christ communicate with vs in heauen the ioye of the most blessed * kyngedome, and the glorie that in euerlasting ages of worldes shall neuer be chaunged, that wee may be not onely children * but also heires of our heauēly father. Which desire also we verely nothing mistruste, or dout, that our heauenly father will one day graunt vs to enioye.

* Mat. 25.d.41. Rom.11.c.20. 1.Cor.15.d.24. 25.26.ff.g.54. 55.56.57.

* Rom.8.b.9.10 11. 1 Joh.3.d.24.& 4. 8.13.

* Math.13.f.43. 1 Cor.2.b.9. Apoc.21.d.10. 11.&c.

* Mat. 25.d.34. Rom.8.c.15.16. 17. Tit.3.c.7.

*Ma.* What followeth next?

Sch. That GODS WILL BE DONE. For it is the dutie * of children to frame their life accordyng to the will of their fathers, and not contrariwise the parentes to conforme themselues to the will of their children.

* Psal.40.b.8. Mat.26.d.30.42 Joh.4.d.34.& 5.c. 30.& 6.d.38. Eph.6.a.1. 1 Joh.c.14.

*Ma.* Dooest thou then thinke that men are able to do any thynge against the will of God?

Sch. Surely it is euident and plainly knowen among all, that many sinnes and foule deedes are dayly done & committed by mortall men to the greeuous * offending of his wil, yet so as God can not by any force or necessitie be compelled but that he can most easely bryng to effect what soeuer

* Psal. 5.a.4.5.& 41.b.7.8. Psal.119.d.104. 128.

soeuer he hath * purposed to doe. We do therfore pray not only that, that may come to pas which he hath decreed, which must nedes come to passe because the will of God doth euer carry with it a necessetie of performyng, but forasmuch as our myndes * burning wyth lustes, are commonly caried to desire and to do those things that most displease God, we pray that he will wyth the * mouing of hys holy spirit so change and fashion all the willes of vs all to the meaning and will of hys maiestie, that we may will or wishe nothynge, much lesse doe any thing, that his diuine will misliketh, and that whatsoeuer we perceiue * to betide by hys will, we may receaue and suffer it, not onely with contented, but also wyth gladsome hartes.

* Psal. 115. a. 3. & 135. b. 6. 7. Rom. 9. d. 19.

* Rom. 8. b. 7. &c. Gal. 5. c. 16. 17.

* Rom. 8. a. 2. 4. 5. &c. c. 14. 15. 16. 1. Cor. 2. c. 12. & 3. d. 16.

* Act. 21. e. 14. 1 Pet. 3. d. 17. & 4. c. 13.

*Ma.* Whereto doest thou adde, that Gods will be done IN EARTH AS IT IS IN HEAVEN?

Sch. Forsoth, that we be in all thinges seruiceable and obedyent to Gods maiestie, after the example of * those heauenly spirites whom we call Angels: and as in heauen there is no rebellion, so in earth also there be none any where founde that will or dare resist and striue against the holy will of God. Yea and when we beholde the * Sunne & Moone, and other starres which we see in the heauen, to be caryed with contynuall motion and perpetuall styring, and with their beames to lighten the earth, by the will of God, we beholde an example of obedience set forth for vs to follow. Moreouer whereas * God hath in the holy Scriptures expressely declared his will which he hath playnlie notified by geuing them

* Psal. 91. c. 11. & 105. b. 20. 21. and 104. a. 4. 5. Heb. 1. b. 6. 7. d. 14. Apoc. 7. c. 11. & 19. b. 10. & 22. c. 9.

* Psal. 19. a. 4. 5. & 104. b. 20. &c. and 135. b. 7. & 136. b. 7. 8. 9.

* Deu. 5. b. 32. Esai. 7. d. 12. & 50. [illegible]

*1.Cor.3.b.6.d. 14. Gal.4.c.14. the *name of his testament or last will, they that varie from the meaning of the Scriptures, surely do manifestly depart from the will of God.

*Ma.* Now I thinke thou hast sufficiently spoken of the first parte of the Lordes prayer, which part conteineth these three poyntes that belonge only to the glory of God. Now it is good time for vs to goe forward to the second part which properly concerneth thinges profitable for vs & mete for our cōmodities.

Sch. **The first point of the second part is,** GIVE VS THIS DAY OVR DAILY BREAD.

*Ma.* What doest thou meane by the name of dayly bread?

Sch. **Not onely those thinges that minister vs**

*Psal.104.c.15. d.17.ff.c.105. 2010.ff 144.c.10. 11.12.ff.c.145.c. 14.15.16.ff. **foode and apparrell, but also all other thynges vniuersally, that are needfull to the maineteyning, and preseruing of our life and leading it in quietnes without feare.**

*Ma.* Is there any thyng els wherof this word bread doth admonish vs?

Psal.12.c.18.19. 20.d.29.30.and 106.c.14. Mat.6.d.25. Luc.16.c.19. 1.Tim.4.b.8.9. Sch. **That we seeke not and gather together curiously deinty thinges for banketting or precious apparrell or sumtuous househould stuffe, for pleasure, but that we despising delicacies and excesse, and contented wyth little, be satisfyed wyth temporall and healthful dyet, and with meane and necessary apparell.**

*Ma.* How doest thou call bread thine, which thou prayest to haue geuen thee of God?

*Psal.115.c.16. Mat.7.b.7.8. 1.Cor.4.b.7. Iac.1.c.17. Sch. **By Gods * gift it becommeth ours, when he liberally geeueth it vs for our daylye vses, though by right it be not due to vs.**

*Ma.* Is there any other cause why thou callest it thy bread?

Sch.

Sch. By this word we are put in minde that we must get our liuing * with our labor or by other lawful meane, that being therewith contented we do neuer by couetise, or fraude kepe any thing of other mens.

* Gen.3.d.19. Eph.4.d.28. 2.Tes.4.b.3.c.10 11.

*Ma.* Seyng God biddeth vs get our liuing by our owne labor, why doest thou aske bread of him?

Sch. It is God alone that geueth * frutefulnes to the grounde, that maketh the land plentyfull, and to beare fruite aboundantly, and therefore it is certaine that in vaine shall we wast and spend out all the course of our lyfe in toile of body and trauaile of minde * vnlesse it please God to prosper our endeuours. It is mete therefore that we dayly craue in prayer thinges necessarye for our foode and lyfe, at the handes of almightye God, which according to the diuine saying of Dauid, as he created all thinges * so doth also feede and preserue them, and that with thankefull hartes we receiue the same, as it were geuen and reached to vs by God, and deliuered by his owne hand into our handes.

* Psa.104.d.28. Psa.147.b.8.9c.

* Psa.127.a.1.2. 1.Cor.3.b.7.

* Psa.104.d.28. d.25.e 145.c.15.e 147.9c.

*Ma.* Thinkest thou that rich men also, which haue flowing plenty and store of all thinges, must daylye craue bread of God?

Sch. In vaine * shal we heape together and lay vp plentie, yea such as may for many yeares suffice either our vainglory or our daily expences or necessary vse, vnlesse God of his grace do make the vse of them healthfull to vs for our lyfe. Yea in vaine shall we cramme meate * into our stomach, vnlesse Gods power by which we are rather fed and susteyned then by nourishmentes of

* Psal.34.b.9. Luc.1.g.53.e 18. b.15. 1.Tim.6.c.17. Apoc.3.d.17.

* Deu.8.a.3. Psa.78.d.19.30 Matth.4.a.4.

meate, do geue both to the meate power to nourish, and to the stomache abilitie to digest it. For which cause, euen after supper, we praye to haue the daily meate which we haue alredy receaued, to be geuen vs of God, that is to say, to be made lykefull and healthfull to vs,

*Ma.* Why be added these wordes, DAILY, and THIS DAY.

Sch. To pull out of our hartes the stinges of cares* for to morrow, that we be not day and night tormented with them in payne, and that, the vnsatiable couetise & as it were raging hunger of excessiue wealth* being dryuen from our myndes, we diligently doyng our dutye shoulde dailie craue of our most liberal father that which he is ready daily to geue.

*Mat.6.c.25.d.34. Luc.10.g.41. Phili.4.b.6. 1 Pet.5.b.7. 1.Tim.6.c.9.10

*Ma.* Goe forwarde to the rest.

Sch. Now foloweth the fifth petition wherein we pray our father to FORGEVE VS OVR TRESPASSES.

*Ma.* What frute shall we get by this forgeuenesse?

Sch. Most large fruite. For where God* hath mercy on humble suters, we shall be in like place and all one fauor with hym, as if we were innocent, holy, and vpright in all partes of our life.

*Psal.32.a.1.2. Rom.5.b.8.10. 2.Cor.5.d.18. Col.1.c.20.21.22.

*Ma.* Is this askyng of forgeuenesse necessary for al men?

Sch. Yea, forasmuch as there liueth no mortall man, that doth not oft* slippe in doyng hys duty and that doth not oft & greeuously offend God, yea & * as the Scripture beareth witnes against vs, he that offendeh in any one point is holden manifestly gilty of all, and that he who laboreth

*Psal.14.a.2.3. 143.a.2.3. Rom.3.b.10.11. 1.Joh.1.b.8.10. * Job.8.a.1.2. Jacob.2.b.10.

to

to purge him selfe of one sinne to God, shall be conuicted of a thousand haynous offenses. That we may therefore obteine forgeuenesse of sinnes, one onely hope remayneth, one onely refuge for all men, the goodnes and mercy of God through Christ. As for them that * do not confesse that they haue sinned, nor do craue pardon for their faultes, but with that Pharisee do glory in their innocencie and righteousnesse before God, or rather against God, they exclude them selues from the felowship of the faithfull to whom this forme of prayer is appointed for them to follow, & from the hauen and refuge of safety. For this is it that Christ sayth, that he came into this world, * not to call the righteous, but sinners to repentaunce.

* 1. Cor. 5. d. 1. & 19. 10. &c. 1 Ioh. 1. d. 7. 9. & 8. 1. 2. b. 12.

* 1 Ioh. 1. d. 8. & 10

* Luc. 18. b. 9. &c.

* Mat. 9. b. 13. Luc. 5. f. 31. 32. & 15. b. 7.

*Ma.* Doest thou affirme that God doth freely forgeue our sinnes?

1. Tim. 1. c. 15.

Sch. * Yea altogether. For els it could not seme forgeuenesse but amendes: but to make sufficient amendes for one pea the very least fault, we are not by any power of ours in any wise able. We cannot therefore with our workes, as it were with a certaine price, redeeme both the offence past and the peace of God, and make recompence of like for like, but ought with all lowly prayers to craue of God pardon both of our fault and punishment, which * pardon is not possible to be obteined but by onely Christ, and most humbly to beseech him to forgeue vs.

* Rom. 3. c. 44. 25. & 11. 5. 6.

2. Tim. 1. b. 9. 10 Tit. 3. b. 5.

* 30 Psal. 31. b. 9. 6. 1. Ioh. 1. c. 9. & 2. 2. c.

*Ma.* But this & the condition which is by and bi after limited vnto vs seme scant to agre fitly together. For we pray that God so forgeue vs as we forgeue our debters, or them THAT TRESPASSE AGAINST VS.

*Mat.18.32.33. Luc.6.36.37

Sch. Surely God doth offer vs forgeuenesse vpon a most reasonable condition, which yet is not so to be taken as if in forgeuing men we should so deserue pardon of God, that the same should be as a certaine recompence made to vs by God.

*Rom.3.c.24.35. 1.Ioh.5.6. Gal.5.2.4.

For then should not Gods forgeuenesse* be freely geuen, neither had Christ alone, as the Scriptures teach vs, and as we haue before declared, vpon the crosse fully payed the paines of our sin due to vs. But vnlesse other do finde vs redy to

*Mat.5.2.7. Luc.6.c.26. Jacob.2.b.13.

forgeue them, and vnlesse we* in following the mercifulnesse and lenitie of God our father, doe shewe our selues to be his children, he plainlye warneth vs to looke for nothing els at his hand but extreme seueritie of punishenent. He hath therefore appointed our easinesse to forgeue, not as a cause to deserue pardon of God, but to be a pledge to confirme our hartes with sure confidence of Gods mercy.

*Ma.* Is there then no place of forgeuenesse wyth God left for them that shewe them selues to other not intreatable to forgeue and to lay away displeasures, and such as will not be appeased.

Sch. No place at all. which both is confirmed

*Mat.6.b.14.15. 9.18.c.14.d.18. 29.33 34.

and manifest by* many other places of the holy Scripture, and namely by that Parable in the Gospel, of the seruaunt which owing his Lorde ten thousand talentes, refused at the same tyme to forgeue his fellow seruaunt one hundred pens that he had lent him, he notablye warneth vs. For* according to the same rule of

*Mat.7.a.1.3. Luc.6.c.37.38. Jacob.2.c.13.

rigour, and the same example, shall iustice without mercy be doue vpon him that cannot finde in his harte to shew lenitie and mercy to other.

*Ma.* Thinkest thou that sutes in law about right & wrong are here condemned?

Sch. *A wrekefull minde, and reuengefull of iniuries the worde of God doth surely condemne. Let contenders at law therefore looke well to it, wyth what minde they sue any man. But the *lawes and ordinaunces of common right, and their lawfull vse, that is to say, suche vse as is directed by the rule of iustice, and charitie, are not taken away, or condemned by the Gospell of Christ. But in this parte of the Lordes prayer, our mindes are bounde to follow the rule of Christian lenitie and loue, *that we suffer not our selues to be ouercome of euill, that is to say, to be drawen so farre by other mens offence, as to haue will to render euill for euill, but rather that we ouercome euill with good, that is, recompense euill deedes with good deedes, and beare and keepe good will towarde our foes, yea and our cruell and deadly enemies.

*Rom.12.b.19. 20. Heb.10.f.30.

*Rom.13.a.1.b. 4.5.&c. Tit.3.a.1. 1.Pet.2.c.13.

*Mat.5.f.39.& 44. Luc.6.b.27.28. Rom.12.b.14.17 18.19.20.

*Ma.* Now goe forward to the sixth petition.

Sch. Therein wee pray that he LEADE VS NOT INTO TENTATION, BVT DELIVER VS FROM EVILL. For as we before do aske forgeuenesse of sinnes past, so now we pray that *we sinne no more. A thousand feares are set afore vs, *a thousand perils threatned vs, a thousaunde snares prouided and layed for vs. And wee on our parte are so *feble by nature, so vnware to fore see them, and so weake to resiste them, that with moste smalle force, and occasions, we are shooued downe and caryed headlong into deceite.

*Job.5.b.14.& 8. 1.Pet.1.b.10.11 12. *Mat.10.b.16. 17.&c.

Eph.6.c.12.&c. *Mat.26.b.41. 1.Cor.1.b.10.

*Ma.* Goe forwarde.

Sch. Sith therefore we be most sharpely and continually assaulted, both by craftye* and violent men, and by concupiscence* and our owne lust by the intisementes of the flesh, this worlde, and all meanes of corruption, but specially by that suttle, guilefull, and olde wilye* Serpent the deuill, which like a rauening* Lyon seeking whom he may deuoure, together with infinite other malicious* spirites, armed with a thousand craftye meanes to hurt vs, is euer ready to destroy vs, and therby as our weakenesse is, we must nedes standby fall downe, and be vterly vndone, we flee to the faythfull protection of our* almightye most louing father, and pray to him in these distresses and perills not to forsake vs and leaue vs destitute, but* so to arme vs with his strength that we may be able not onely to resiste and fight agaynst the lustes of our flesh, the intisementes of this worlde, and the force and violent assault of Sathan, but also to ouercome and get the ouer hand of them, and that therefore he will withdrawe our hartes* from vices and offences, that we fall not into them, nor at any tyme faile in our dutye, but may euer lye safe and without feare in* the protection and defense of our most good and also most mighty Father.

* Mat. 10. b. 16. 17. Luc. 16. b. 8. 2. Cor. 11. c. 3. 15.
* Iacob. 1. b. 14. & 4. a. 1. 1. Ioh. 2. c. 16.
* Gen. 3. a. 1. &c. 2. Cor. 11. a. 3. &c. Apoc. 12. a. 4. and 20. a. 2.
* 1. Pet. 5. c. 8.
* Eph. 6. b. 11. 12.
* Iob. 16. g. 33. 1. Ioh. 4. a. 4. & 5. b. 4.
* Rom. 16. b. 20. Eph. 6. b. 10. 2. Ti. 4. b. 17. 18.
* Rom. 6. a. 1. 4. 6. &c. 1 Pet. 4. a. 1. 2.
* Psal. 91. a. 1. &c. 119. & 121. toto.

*Ma.* Then thou meanest by the name of tentation, the crafte and violence of the deuill, the snares and deceites of this worlde, and the corruptions and entisementes of our flesh, by which our soules are moued to sinne, and holden fast entangled.

Sch. Yea forsooth maister.

*Ma.* Sith then to catch and intangle men as it were

in

in snares of tentation, is the proprietye * of Sathan, why doest thou pray that God lead thee not into tentation? Act.5.a.3. 1.Cor.7.a.5.

Sch. God as he defendeth and preserueth * them that be his, that they be not snared with the guiles of Sathan, and so fall into vices & foule sinnes, so from the wicked he * holdeth backe and withdraweth his helpe and succour, wherof they being destitute, blinded with lust, and running headlong, are catched in all sortes of deceitfull trappes, & carried vnto all kinde of wickednesse, and at length with custome of ill doinges, as it were gatheringe * a thicke tough skinne, their hartes wax hard and so they becomming bondmen, and yealding them selues to slauerie to the tyrant Sathan, they runne in ruine to their vndoing and euerlasting destruction. *Luc.22.d.31.32 1.Cor.15.b.10. 2.Cor.12.b.9. Eph.6.b.10.11. 2.Ti.4.d.17.18. *1.Reg.16.c.14. Esa.5.a.4. 1.Pet.5.a.5. Iud.a.1. *Esa.6.b.10 2.Cor.4.a.3.4. Eph.4.d.18.19.

*Ma.* There remayneth yet a certayne appendant of the Lordes prayer.

Sch. FOR THINE IS THE KINGDOME, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

*Ma.* Why wold Christ haue this conclusion added?

Sch. First to make vs vnderstand that our sure confidence of obteining all those thinges, that we haue before prayed for, standeth in his goodnesse and power, and not * in any deseruinges of our owne or of others. For by these wordes is declared, that there is nothing that he which ruleth and gouerneth * the worlde, in whose dominion and power are all things, which most nobly shining in most ample & immortall glorye, infinitely excelleth aboue all other, either cannot or will not geue vs * when we pray for it, so that it be *Psal.5.a.7.b.8. Ose.13.b.9. Iob.10.f.18. *Psa.22.d.27.& 14.a.1.&c.b.7.&c & 29.a.1.2.&c.& 47.100.&.95.a. 3.4.&c. 1.Tim.6.c.15.16. *Mat.7.b.10.& 21.c.22. Iacob.1.a.6.

asked rightly and with assured fayth: that now there be no more doutinge left in our hartes: which is also declared & confirmed by this word *AMEN, added to the end of the prayer. Moreouer forasmuch as God alone is able at his owne will* to geue whatsoeuer he hath appointed, it most plainly apeareth that of him alone all these thinges both ought to be asked, and may be obteined, and that there is* no perill or euill of ours so great, which he is not able most easely by his exceading power, wisedome, and goodnesse, to ouercome, and driue from vs, and also to turne it to our saftye.

*1.Cor.1.d.20.

*Psa.115.a.3. 1.Cor.9.c.8. Ephe.3.d.20. 2.Tim.4.c.15.16

*2.Cor.1.b.8.9. 10. 2.Tim.4.d.17. 18. Jud.24.

*Ma.* Why is there in the later end mention made of the glory of God?

Sch. To teache vs to conclude all our prayers wyth prayses of God, for that is* the end whereunto all thinges ought to be referred, that ifsue ought alwayes to be set before the eyes of vs Christians, for all our domgs and our thoughts to reach vnto, that Gods honour be most largely amplified and gloriously set out to sight, howsoeuer yet among men in whose hartes Christian religion is not setled, there is scarce any one found, that for his enterprises attempted, and perills aduentured, desireth not glory as a reward of his deedes and vertues, which yet as not true and sound glorye, but baine shew and boasting, the Lord vehemently and earnestly commaundeth them that be his to eschue.

Gods glorye the end of all.

1.Cor.10.g.31. Eph.3.d.20.21. Phil.1.b.11. 1.Tim.1.d.17. Jud.25.

*Mat.6.a.1.2.3. 4.5.6.&c. Gal.5.d.26. Phil.2.a.3.4.5. d.19.

*Ma.* Then after intreating of prayer, shall we fitly and in good tyme adde somewhat of the prayses of God and thankesgeuing?

*Rom.1.a.1.b.10 2.Cor.1.b.11. Ephe.1.c.15. Phi.1.a.3.4.

Sch. Surely* most fitly. For not onely in the last

last end of the Lords prayer Gods glory is mentioned, but also the very first entrye of it beginneth with the glory & prayses of God. For when we pray that Gods name be hallowed, what pray wee elis, then that of all his workes hys glory be stablished, that is that he be iudged in forgeuing sinners *mercyfull: in punishinge the wicked, righteous: in performing his promises, *true: in heaping dayly benefites vpon the vnworthy, *most good and liberal: that whatsoeuer *of his workes we see & vnderstand, we be therby stirred to aduance his glory with prayses. So was it Gods will to haue his glory most nerely ioyned with prayer to him. For meete it is, that as when we are touched and troubled* with distresses, we flee as humble petitioners to Gods helpe and mercy, so we vnfainedly acknowledge that by him we obteine deliuerance frō all euils and greeues, & that he is to vs the onely author of all good thinges. For of whom we craue pardon and all good thinges, to him when he geueth them, not in hart & speche to render thankes were surely most greate vnkindnesse, we ought therefore continually wyth mindfull harte and due honors to yelde deserued thanke to the euerliuing God.

*Psa.51.a.1.
*Rom.1.c.18.
*Rom.3.a.3.4.
*Psa.65.c.9.&
68.b.5.&c.
*Psal.19.a.1.2.
*Psa.34.a.1.2.&
50.c.14.15.b.23.
1.Tes.1.a.2.& 5.
b.18.
2.Tes.1.a.3.
Psal.92.a.1.& 93.&
103.1013.

*Ma.* Goe forward.

Sch. Moreouer, *to prayse and magnifie Gods goodnesse, iustice, wisedome, and power, and to geue him thankes in our owne name, and in the name of all mankinde, is parcell of the worshipping of God, belonginge as properly to his maiestye, as prayer, wherewith if we do not rightly worship him, surely we shall not only be vnwor-

*Psa.19.a.1.2.&
50.c.14.15.b.23.
Rom.15.b.6.

*Luc 17.c 17. Job.5.d.44. Ro.1.c.21.d.24. 1.Pet.4.c.11.

thy of hys* so many and so great benefites as vnthankefull persons, but also shalbe most worthy of æternall punishmentes, as wicked against God.

*Ma.* Sith we also receiue benefites of men, shall it not also be lawfull to geue them thankes?

Sch. Whatsoeuer benefites men do to vs, we ought* to accompt them receiued of God, because he alone in deede doth geue vs them by the ministerye of men. For which cause also, though men ought not be beneficiall and liberall of intent to get thanke, but to set forth the glorye of God, yet to geue thankes to them that

1.Co.12.a.6.b.11 2.Co.9.c.9.d.12 1.Pet.4.c.10.11.

*Mat.5.c.16. 1.Pet.2.c.12. *Psal.16.a.3. *Mat.5.g.43.45 47. Luc.6.d.32.33. 34. Act.24.a.2.3.

*moued by kindnesse graunt vs any thinge beneficiallie and frendly, why shoulde it not bee lawfull, sithe both* equitie requireth it, and by law of naturall kindnesse we are bounde vnto it: yea and God him selfe by this meane bindyng vs vnto them willeth vs to acknowledge the same.

*Ma.* Doest thou then allow a thankefull minde to men also?

Sch. Yea. Sith our thankefulnesse to men, redoundeth to God him selfe, because from the spring head of his diuine liberalitie as it were by certaine guiding of water courses, God conueieth* his benefites to vs by the handes of men. Therefore if we shew not our selues thankefull to men, we shall be also vnthankfull to God himselfe. Onely this let vs looke well to, that* hys full glorye returne and redound to God alone, as to the authour and fountayne of all good thynges.

1.Co.12.a.6.b. 11. 1.Pet.4.c.10.11. *Psal.115.a.1. Mat.5.c.16. 2.Co.4.d.15.& 9.c.9.d.11.12.13. 1.Pet.1.c.12.

*Ma.* Is there any rule and prescribed forme for vs

certainly

certaynely to follow when we glorifie and honour God and geue hym thankes?

Sch. Innumerable prayses of God, are commonly seene to be set out in hys* worde from the rule whereof if we vary not, we shall allwaye haue a good patern to follow in geuing to God hys glorye and honor, & in yeldyng him thankes. Finally in a summe, seyng the holy scriptures do teach that God is* not onely our Lorde, but also our Father and Sauiour, and we likewyse are hys children, and seruauntes, it is most meete that wee imploy all* our lyfe to the setting out of hys glorye, render to him hys due honor, worship pray to, and reuerence hym, and wyth hart and mouth continually thanke hym, sith we are to thys* end created by hym & placed in this worlde, that hys immortall glory should be in most great honor among men, and ryse to most hye magnificence.

*Maximè in libro psalm.

*Deu.10.d.17. 20.& 28.f.58. Mal.1.a.6.7.& 2.b.10.

*Psal.29. a.1.2. & 34.a.1.2.& 92. a.1.& 103.toto. Rom.15.b.8

*Psa.18.a.4. Esa.43.b.7 Rom.11.f.36. Col.1.f.16

## ¶ The fourth parte. Of sacrmentes.

*Ma.* Now hauing ended our treatyng of the law of God, of the Creede or Christian confession, and also of prayer and thankesgeuing, it resteth last of all to speake of the Sacramentes and diuine misteries, which allway haue prayer and thangesgeuing ioyned vnto them. Tell mee therefore, what is a Sacrament?

Sch. * It is an outward testifying of Gods good will & bountifulnesse toward vs through Christ, by a visible signe representing an inuisible and spirituall grace, by which the promyses of

*Mat.3.f.11.& 26.c.26.& 28.d 19. Joh.3.a.5. Act.2.f.38. Rom.6.a.3.4. 1.Cor.10.d.16.& 20.c.24.& Gal.3.d.27. 1.Pet.3.d.21.

God touchyng forgiuenesse of sinnes and eternall saluation giuen through Christe, are as it were, sealed, and the truth of them is more certainely confirmed in our hartes.

*Ma.* Of how many partes consisteth a Sacrament?

*Mat.16.c.26. Joh.a.5 Act.2.f.38 Gal.3.d.26.27

Sch. Of two partes, *the outwarde element, or visible signe, and inuisible grace.

*Ma.* Why would God so haue vs to vse outwarde signes?

Sch. Surely we are not endued with mynde and vnderstandyng so heauenly and diuine, that the graces of God doe appeare clearely of themselues to vs as it were to Angels, by this meane therfore God hath prouided for our weakenesse that we which are earthly and blynde should in outwarde elementes and figures, as it were in certaine glasses, beholde the heauenly graces which otherwise we were not able to see. And greatly for our behoofe it is that Gods promises should be also presented to our senses, that they may be confirmed to our myndes without doutyng.

*Ma.* But is it not a manifest proofe of infidelitie in vs, not to giue sure faith to Gods promises, vnlesse we be vnderpropped with such helpes?

*Mat.6.d.30. & 8.c.18.& 16.a.8

Sch. Surely we are indued * with slender and vnperfect fayth so long as we are in this world, and yet we cease not to be faithfull. For the remnauntes of distrust, which alway sticke in our flesh, do shew the weakenesse of our fayth, *but yet do not vtterly quench it. These remnantes of distrust though we can not altogether shake of, yet we must with continuall encreasyng euen to

*Luc.17.a.3 Act.16.a.5. Rom.1.b.17.& 14.a.1.

the

the end of our lyfe trauayle toward * perfection of fayth, in whiche endeuour the vse of Sacramentes doth much further vs. *1.Cor.2.d.24. 2.Cor.5.b.7. Heb.12.d.2.

*Ma.* Is there any other cause, why the lord would also haue the vse of externall signes practised?

Sch. The Lorde dyd furthermore ordeyne hys mysteries to this ende, that they shoulde be certayne markes & tokens * of our profession: whereby we should as it were beare wytnesse of oure fayth before men, and should playnely shew that we are partakers of Gods benefites wyth the rest of the godly and that we haue all one concorde and consent of Religion wyth them, and shoulde openly testify that we are not ashamed * of the name of Christians and to bee called the Disciples of Christ. *Mat.16.c.16.& 18.d.19. Act.2.f.38.41 1.Cor.11.d.10. Ephe.4.a.5.

*Ma.* What thinkest thou then of them that thynke they may spare the diuine mysteries as thinges not of so great necessitie? *Iob.9.c.22.& 12.f.47.& 19.& 38. Act.11.d.26. 1.Pet.4.d.16.

Sch. First they can not fayle this so godly & due à dutie without * most haynous offence agaynst God the father, and our Sauiour Iesus Christ, and also agaynst his Churche. For what were that els, than indirectly to deny Christ? And he that vouchsaueth not * to professe himself a Christian, is not worthy to be compted in the number of Christians. Agayne they that would refuse the vse of Sacramentes, as if * they had no nede of them, I thinke were worthy to be condemned not only of most hye presumption, but also of vnkynde wickednesse agaynst God, forasmuch as they doe despise not onely the helpes of theyr owne weakenesse, but also God himselfe the au- *Iob.3.a.5. Luc.14.d.18.& 24. 1.Cor.11.d.29. *Mat.10.d.33 Marc.8.d.38. *Iob.3.a.5. Luc.14.c.24

*1.Cor.6.2.1 2.Thes.5.6.19. thor of them, refuse* hys grace, and (as much as in them lyeth) extinguish hys spirite.

*Ma.* Thou conceiuest wel the ryght vnderstanding concerning the visible signes and outward vse of the Sacramentes. But whereas secondly thou geuest to the Sacramentes the strength and efficacye to seale & confirme Gods promises in our harts, thou semest to assigne to them the proper offices of the holy ghost.

Sch. To lighten and geue bryght clerenesse to mens* myndes and soules, and to make theyr consciences quiet and in securitie, as they be in deede, so ought they to be accoumpted the proper worke of the holy ghost alone, and to be imputed to hym, and this prayse not to be transferred to any other. But this is no impediment but that God may geue to hys misteries the second place in quieting and stablishing out mindes and consciences, but yet so that nothing be abated from the vertue of hys spirit. Wherfore we must determine, that the outward element hath neyther * of it selfe, nor in it selfe inclosed the force and efficacye of the Sacrament, but that the same wholly floweth from the spirite of God, as out of a springheade, and is by the diuine mysteries which are ordeyned by the Lorde for thys ende, conueyed vnto vs.

*Luc.12.b.12. Joh.1.d.43.& 6.8 63.& 14.b.17.26 2.Cor.12.a.4.6. &c.

*Joh.1.d.33. Act.1.a.5.& 10.8 47.

*Ma.* How many Sacramentes hath God ordeined in hys Chirche?

Sch. Two.

*Ma.* Which be they.

Sch. *Baptisme, and the holy Supper, which are commonly vsed among all the faythfull. For by the one we are borne againe, and by the other

*Mat.26.c.26. & 28.d.19. Joh.3.a.5.& 6.c. 51. Tit.3.b.5.

we

we are nourished to euerlasting lyfe.

*Ma.* Then tell me first what thou thinkest of Baptisme. The description of Baptisme.

Sch. Where as by nature we are *the childzen of wrath, that is, straungers from the Chirche, which is Gods household, baptisme is as it were *a certayne entrie by which we are receued into the Chirch, whereof we also receaue a most substantiall testimonye, that we are now* in the number of the household, and also of the childzen of God, yea and that we are ioyned and graffed into the *bodye of Christ, and become hys members and do grow into one bodye wyth him. *Eph.2.a.5. *Act.18.b.19. Mat.16.b.16. Joh.3.a.5. Tit.3.b.5 *Rom.8.b.15.16 Eph.2.b.19. 1.Cor.6.a.15.& 16.b.17. Gal.3.b.27. Eph.4.c.15.16.& 5.2.3.30

*Ma.* Thou saydest before that a Sacrament consisteth of Two partes, the outwarde signe and inward grace. What is the outward signe in Baptisme?

Sch. *Water, wherin the person Baptised is dipped, or sprincled with it, IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST. *Mat.5.b.16.& 20.b.19 Joh.3.a.5.3.12 Act.8.g.36.38

*Ma.* What is the secret and spirituall grace?

Sch. It is of two sortes, that is, *forgeuenesse of sinnes and regeneration, both which in the same outward signe haue theyr full and expresse resemblaunce. *Mat.1.a.& Joh.3.a.5. Act.2.f.38. Tit.3.b.5.

*Ma.* How soe?

Sch. Fyrst as the vncleannesses of the body are washed away wyth water, so the *spottes of the soule are washed away by forgeuenes of sinnes. Secondly* the beginning of regeneration, that is, the mortifying of our nature is expressed by dipping in the water, or by sprynkling of it. Fynally when we by and by rise vp agayne out of *Act.22.f.16. Ephe.5.b.26 Tit.3.b.5.6 *Joh.3.a.5 Rom.6.a.3.5.b 6.7.8c Tit.3.b.5

the water vnder which we be for a ſhorte tyme, the new lyfe which is the other part and the end of our regeneration is therby repreſented.

*Ma.* Thou ſemeſt to make the water but a certayne figure of diuine thynges.

*Joh.3.a.5. Act.22.c.16. Eph.5.b.26. Tit.3.b.5

Sch. *It is a figure in dede, but not empty or deceitfull, but ſuch as hath the truth of the thinges themſelues ioyned and knitte vnto it. For as in Baptiſme God truely deliuereth vs forgeueneſſe of ſinnes and newneſſe of lyfe, ſo do we certainely receiue them. *For God forbid that we ſhould thinke that God mocketh and deceiueth vs with vayne figures.

*Joh.14.a.25.b.17. Rom.3.a.4. Heb.10.b.23

*Ma.* Do we not thē obteine forgeueneſſe of ſinnes by the outward waſhing or ſprinkling of water?

Sch. No. For onely Chriſt hath *with his bloud waſhed and cleane waſhed away the ſpottes of our ſoules. This honor therefore it is vnlawfull to geue to the outwarde element. But the holye Ghoſt as it were ſprinckling *our conſtiences with that holy bloud, wiping away all the ſpots of ſinne, maketh vs cleane before God. Of thys cleanſing of our ſinnes we haue a ſeale & pledge in the Sacrament.

*Mat.26.c.28 Ephe.1.b.7.& 5.b.25. Col.1.c.14.20. Tit.3.b.5.6. Apoc.1.b.5.

*Joh.3.a.5. Rom.3.b.25.26. Heb.9.b.14.& 10.b.22.

*Ma.* But whence haue we regeneration?

Sch. None other waies but from the death and reſurrectiō of Chriſt. *For by the force of Chriſtes death, our old man is after a certain maner crucified and mortified, and the corruptneſſe of our nature is as it were buried, that it no more lyue and be ſtrōg in vs. And by the beneficiall meane of his reſurrectiō he geueth vs grace to be newly formed vnto a new lyfe to obey the righteouſneſſe of God.

*Rom.6.a.3.& 4.

*Ma.*

*Ma.* Do all generally and without difference receiue this grace?

Sch. *The only faithfull receiue this frute, but the vnbeleuyng in refusing the promises offred them by God, shut vp the entrie agaynst themselues, & go away empty. Yet do they not therby make that the Sacramentes lose their force & nature.

*Mar.16.d.16. Joh.1.b.12.& 3.b 16.c.18.

*Ma.* Tell me then briefly in what thinges the vse of Baptisme consisteth.

Sch. In fayth and repentaunce. For * first we must with assured confidence holde it determined in our hartes: that we are cleansed by the bloud of Christ from all filthinesse of synne, and so be acceptable to God and that his spirit dwelleth within vs. And then we must continually with all our power & endeuor trauaile in * mortifieng our flesh and obeying the righteousnesse of God, and must by godly life declare to all men that we haue in Baptisme as it were * put on Christ, and haue his spirit geuen vs.

*Mar.16.c.18 Mar.16.d.16. Rom.8.b.9.11.c. 15.16.17. Ephe.1.b.7.& 5. b.15.16. Col.1.c.14.20.

*Rom.6.a.3.&c. b 6.11.&c.13.d. 19.and.8.b.13. Ephe.4.c.24. Col.3.& 5. Rom.13.d.14. Gal.3.d.26.27.

*Ma.* Sith infantes can not by age performe those things that thou speakest of, why are they baptised?

Sch. That faith and repentance go before Baptisme, is required onely in persons so growen in yeares * that by age they are capable of both. But to infantes the promise * made to the Chirche by Christ, in whose fayth * they are baptised, shall for the present tyme be sufficient, and then afterwarde when they are growen to yeares, they must nedes themselues acknowledge the truthe of their baptisme, and haue the force therof to be liuely in their soules and to bee represented in their lyfe and behauiours.

*Mar.16.d.16 Joh.3.b.16.c.18.

*Rom.3.a.3.& 4. d.11.12.13. Heb.10.d.23.

*Ma.* How shall we know that infantes ought not to be kept from Baptisme?

*Rom.3.a.3.6.& 4.d.11. Heb.10.d.23 *Gen.17.b.10.11 12.&c. Luc.1.f.59.& 2.c 21. Act.7.a.8 Phil.3.a.5.

Sch. Seyng God* which neuer swarueth from truth, nor in any thing strayeth from the ryght way, did not exclude infantes* in the Jewishe Chirch from Circumsition, neither ought our infantes to be put backe from Baptisme.

*Ma.* Thinkest thou these so lyke, and that they both haue one cause and order.

*Deu.10.d.16.& 30.b.6. Jere.4.a.4

Sch Altogether. For as Moyses* and all the Prophetes do testifye that Circumsition was a signe of repentance, so doth Saint Paul teache that it was a Sacrament of faythe. Yet the *Jewes children beyng not yet by age capable of fayth and repentaunce, were neuertheless circumcised, by which visible sign God shewed him selfe in the old testament to be the father of yong children and of the seed of his people. Now sithe it is certaine that the grace of God is both* more plentifully poured and more clerely declared in the Gospell by Christ, then at that time it was in the old Testament by Moses, it were a great indignitie if the same grace should now be thought to be either obscurer or in any part abated.

*Rom.1.d.28. 29.& 4.b.11. Gen.17.a.7.b. 10.11.12.&c. *Act.2.c.17.18. & 10.g.45 2.Cor.3.2.6.7.& 9.&c. Gal.3.c.23.24. Tit.3.b.5.6

*Ma.* Go on forward.

*Mat.18.a.3.4.b 19.& 5.14 Luc.18.b.15.16 17. Rom.4.c.16.d. 23.24. 1.Pet.2.a.2.

Sch. Sith it is certayne that our infantes haue the force and as it were the substaunce of Baptisme common with vs, they should haue wrong done them, if the sygne, which is inferior to the truth it selfe, should bee denyed them, and the same, which greatly auayleth to testifying of the mercy of God and confirming his promises, beyng taken away, Christians should be defrauded

of

of a singular comfort which they that were in olde tyme enioyned, and so should our infants be more hardly delt with in the new testament vnder Christ, then was dealt with the Iewes infantes in the old testament vnder Moses. Therfore most great reason it is, that by baptisme as by the print of a seale, it be assured to our infants that they be heires of Gods grace, and of the saluation promised to the seede of the faithfull. Rom.4.c.16.d. 25.24.

*Ma.* Is there any more that thou wilt say of thys matter?

Sch. Sith the Lord Christ calleth infantes vnto him, and commaundeth that no man forbid them to come, embraceth them when they come to hym, and testifieth that to them the kingdome of heauen belongeth: whom God vouchsaueth to be in the heauenly palace, it seemeth a greate wrong that men shoulde forbid them the first entrie and doore thereof, and after a certaine maner to shutte them out of the Christian common weale. b.10.f 19.b.14. Mar.10.b.13. 14.15.

*Ma.* It is so. But where as thou didest say before that children after they were growen more in yeares ought to acknowledge the truth of theyre Baptisme, I woulde thou shouldest now speake somwhat more playnly thereof.

Sch. Parentes and Scholemaisters did in old time diligently instruct their children as sone as by age they were able to perceaue & vnderstand, in the first principles of Christian Religion, that they might sucke in godlinesse almost together with the nourses milke and straight wayes after their tradell, might be nourished with the tender foode of vertue towardes that blessed life. For

the which purpose also little short bookes which we name Catechismes, were wrytten: wherein the same, or very like matters, as we now are in hand wyth, were intreated vpon. And after that the children seemed to be sufficientlye trayned in the principles of our Religion, they brought and offered them vnto the Bishop.

*Ma.* For what purpose dyd they so?

Sch. That children might after Baptisme do the same which such as were elder who were also called *Catechumini*, that is, schollers of Religion, did in old tyme before, or rather at Baptisme it selfe. For the Bishop dyd require and the children dyd render reason and accompt of their Religion and fayth: and such children as the Bishop iudged to haue sufficiently profited in the vnderstanding of Religion he allowed, and laying his handes vpon them and blessing them, let them depart. This allowance and blessing of the Bishop our men do call confirmation.

*Ma.* But there was an other confirmation vsed of late.

Sch. In steade of this most profitable and ancient confirmation, they conueyed à deuise of their owne, that is that the Bishop should not examine children, whether they were skilled in the preceptes of Religion or no, but that they should anoint young infantes vnhable yet to speake, much lesse to geue any account of their fayth, adioyning also other ceremonies vnknowen vnto the holy Scripture and the Primitiue Church. This inuention of theirs they would needes haue to be à sacrament, & accompted it in maner equal in dignitye with Baptisme: yea some of them pre-

fer-

ferred it also before Baptisme. By all meanes they would that this their confirmation should be taken for a certayne supplying of Baptisme, that it should thereby be finished and brought to perfection: as though Baptisme els were vnperfect, and as though children who in Baptisme had put vpon them Christ wyth his benefites, without their confirmation were but halfe Christians: than which iniurie no greater coulde be done against the diuine Sacrament, and against God hym selfe, & Christ our Sauior, the author & founder of the holy Sacrament of Baptisme.

*Ma.* It were to be wished therefore that the ancient maner and vsage of examining children were restored agayne.

Sch. Very much to be wished surely. For so shold parentes be brought to the satisfying of their dutie in the godly brynging vp of their children, which they now for the most parte do leaue vndone, and quite reiect from them: which parte of their dutye if parentes, or Scholemaisters, would at this tyme take in hand, do & throughly performe, there would be a merueilous consent and agreement in Religion and fayth, which is now in miserable sort torne asunder: surely all should not ether lye so shadowed, and ouerwhelmed with the darcknes of ignorance, or with dissentions of diuers, and contrary opinions be so disturbed, dissolued, and dissipated, as it is at this day: the more pittye it is, and most to be sorowed of all good men for so miserable a case.

*Ma.* It is very true that thou sayest. Now tel me the order of the Lordes supper.

Sch. It is euen the same which the Lord Christ The Lordes Supper.

did institute. who in the same night that he was
betrayed, *TOOKE BREAD, AND WHEN HE
HAD GEVEN THANKES, HE BRAKE IT, AND
GAVE IT TO HIS DISCIPLES, SAYING:
TAKE, EATE, THIS IS MY BODIE, WHICH IS
GEVEN FOR YOV. DOE THIS IN REMEM-
BRAVNCE OF ME. LIKEWISE AFTER SVPPER,
HE TOOKE THE CVP, AND WHEN HE HAD
GEVEN THANKES, HE GAVE IT TO THEM,
SAYING: DRINKE YE ALL OF THIS. FOR
THIS IS MY BLOVDE OF THE NEW TESTA-
MENT WHICH IS SHED FOR YOV, AND FOR
MANY, FOR REMISSION OF SINNES. DOE
THIS AS OFT AS YE SHALL DRINKE IT
IN REMEMBRAVNCE OF ME. FOR SO OFT
AS YE SHALL EATE THIS BREAD, AND
DRINKE OF THIS CVP, YE SHALL SHEW THE
LORDES DEATH TIL HE COME. **This is the
forme & order of the Lordes Supper, which we
ought to hold and holely to keepe till he come.**

*1 Cor. 11. c. 23. 24. &c. Mat. 26. c. 26. Mar. 14. c. 22. &c. Luc. 22. c. 19. &c.

*Ma.* For what vse?

Sch. ***To celebrate and reteine continually a
thankfull remembrance of the Lordes death, and
of that most singular benefit which we haue re-
ceiued therby, and that as in Baptisme we were
once borne agayne, so with the Lordes Supper
we be allwayes fed and sustained to spirituall and
euerlasting lyfe.**

*Luc. 22. c. 19. 1. Cor. 11. c. 24. & 26.

*Ma.* Thou sayest then that it is enough to be once Baptised, as to be once borne, but thou affirmest that the Lordes Supper like as foode, must be often vsed.

Sch. **Yea forsoth master.**

*Ma.* Doest thou say that there are two partes in this Sacrament also, as in Baptisme?

Sch.

Sch. Yea. The one part the bread *and wine, the outwarde signes which are seene with our eyes, handled with our handes, and felt with our taste: the other part, † Christ himselfe wyth whom our soules as with theyr proper foode are inwardly nourished.

*Mat.26.c.26. 27.29. Luc.22.c.19. 1.Cor.11.c.23. 24.25.c.26.27. 28. †Joh.6.d.35.e. 38.50.51.c.53.&c.

*Ma.* And doest thou say that all ought alike to receiue both partes of the Sacrament.

Sch. Yea verely master. For sith the Lorde hath expressely so *commaunded, it were a most hie offence in any part to abridge his commandement.

*Mat.26.c.27. Mar.14.c.23.

*Ma.* Why woulde the Lord haue here two signes to be vsed?

Sch. Fyrst he seuerally gaue the signes both of hys bodye and bloud, that it might be the more playne expresse image of hys death, which he suffered hys body being torne *his side pearced and all his bloud shed, and that the memorye thereof so printed in our hartes should sticke the deeper. And moreouer, that the Lord might so prouide for and helpe our weakenesse, and thereby manifestlye declare, that as the bred for nourishment of our bodyes, so hys bodye hath most singular *force and efficacye spiritually to feede our soules: and as with wine mens hartes are cheared, and theyre streangth confyrmed, so wyth hys bloud our soules are releeued and refreshed: that certaynelye assuringe our selues that he is not only *our meate, but also our drinke, we doe not any where els but in hym alone seeke any part of our spirituall nourishment, and eternall lyfe.

†Joh.19.f.34.

*Joh.6.c.50.f. 55.56.

*Joh.6.d.35.f. 53.54.55.&c.

*Ma.* Is there then not an onelye figure but the truth it selfe of the benefites, that thou hast rehearsed, deliuered in the supper?

Sch. What els? For Sythe Christ is * the truth it selfe, it is no doute but that the thynge which he testifyeth in wordes and representeth in signes, he performeth also in deede, and deliuereth it vnto vs, and that he as surely maketh them * that beleeue in hym, partakers of hys bodye and bloude, as they surely knowe that they haue receaued the bread and wyne wyth their mouth and stomache.

*Joh.1.b.17.& 14.a.6.

*Joh.6.f.54.ff. 63.64.

*Ma.* Sithe we be in the earth, and Christes body in heauen, how can that be that thou sayest?

Sch. We must lift our soules and hartes from earth,* and rayse them vp by fayth to heauen, where Christ is.

*Joh.6.g.62. 64. Col.3.a.1.

*Ma.* Sayest thou then the meane to receaue the body and bloud of Christ standeth vpon fayth?

Web.4.b.14.c.

Sch. Yea. For when * we beleeue that Christ dyed, to deliuer vs from death, and that hee rose agayne to procure vs lyfe, we are partakers of the redemtion purchased by hys deathe, and of hys lyfe and all other hys good thynges, and wyth the same conioyning wherewith the head and * the members are knitte together, hee coupeleth vs to hym selfe by secrete and marueylous vertue of hys spirite, euen so that wee be members of hys bodye, and be of hys flesh, and bones, and doe grow into one bodye wyth hym.

*Joh.6.b.35. Act.4.b.10.12. Rom.4.b.14.16. & 5.b.3.& 14.b.9.

1.Cor.6.c.15.& 12.d.27. Eph.4.c.15.16. & 5.d.30.

*Ma.* Doest thou then, that thys conioyning may be made, imagine the bread and the wyne to bee changed into the substance of the flesh and bloude of Christ?

Sch. There is no neede to inuent anye such change. For both the holy scriptures, and the

best and most ancyent expositors doe teach that by Baptisme we are * likewise the members of Christ, and are of hys flesh and bones, and doe growe into one body wyth hym, when yet there is no such change made in the water. Rom.9.a.3. 1Cor.12.c.27.13. Eph.4.c.13.16. & 5.b.30. Gal.3.b.27.

*Ma.* Goe on.

Sch. In both the sacramentes, the substances of the outwarde thynges not changed, but * the worde of God and heauenly grace comming to them, there is such efficacye, that as by Baptisme, wee are once * regenerate in Christ, and are fyrst as it were ioyned, and grafted into hys bodye, so, when we * rightly receaue the Lordes Supper, wyth the very diuine nourishment of hys bodye and bloude, most full of health and immortalitye, geuen to vs by the worke of the holy ghoste, and receaued of vs by fayth as the mouth of our soule, we are continually fedde and sustayned to eternall * lyfe, growing together in them both into one bodye wyth Christ. * Eph.5.b.28. Gal.3.b.27. Eph.5.b.26. Tit.2.b.5. * Joh.3.a.5. Tit.3.b.5. * Joh.6.b.55.56. 51.54.55. 1.Cor.11.g.28. 29. * Joh.6.b.53.54. &c.

*Ma.* Then Christ doth otherwyse then by hys supper onelye geue hym selfe vnto vs, and knitteth vs to hym selfe wyth most streyght conioyning.

Sch. Christ dyd then principallye geue hymselfe to vs to be the authour of our saluation, when he gaue * hym selfe to death for vs, that wee should not perysh wyth deserued death. By the * Gospell also he geueth hym selfe to the faythfull, and playnely teacheth that he is that liuely bread that came downe from heauen to nourish their soules that beleue in him. And also * in baptisme, as is before sayde christ gaue himselfe to vs effectually, for that he then made vs Christians. * Rom.4.b.15.& 5.b.8. 1.Cor.15.a.3. 2.Cor.5.c.14.15. d.21. * Act.18.c.15. 16. Joh.6.d.35.c.47. 48.c.58. Rom.c.b.16. 1.Cor.15.a.c. 1.Cor.4.a.4. * Act.16.d.30. Rom.6.a.3.&c. 1.Cor.12.b.13. Gal.3.a.26.27.

*Ma.* And ſayeſt thou that there are no leſſe ſtrayte bandes of conioyning in the Supper?

Sch. In the Lordes ſupper, both that communicating which I ſpake of, is confirmed vnto vs, *and is alſo increaſed, for that eche man is both by the wordes and miſteries of God aſcerteined that the ſame belongeth to hym ſelfe, and that Chriſt is by a certayne peculiar maner geuen to him, that he may moſt fully and with moſt nere conjunction enioy him, in ſo much that not onely our ſoules are nourished *wyth his holy bodye and bloude as wyth their proper foode, but alſo our bodyes, for that they partake of the ſacramentes of eternall lyfe, haue as it were by a pledge geuen them, a certayne hope aſſured them of reſurrection and immortalitie, that at length Chriſt *abyding in vs and we agayne abyding in Chriſt, we alſo by Chriſt abyding in vs, may obteine not onely euerlaſting life, but alſo the glorye which his father gaue hym. In a ſumm I ſay thus: As I imagine not any groſſe ioyning, ſo I affirme that ſame ſecret and, maruellous communicating of Chriſtes body in his ſupper to be moſt nere, and ſtrayte, moſt aſſured, moſt true, and altogether moſt high and perfect.

*Mat.19.c.26. 1.Cor.10.d.16. 1.Cor.11.c.14.

*Ioh.6.f.51. 53. 54.&c.

*Ioh.6.f.54.56. 57.& 17.d.22.

*Ma.* Of this that thou haſt ſayd of the Lordes ſupper me ſeemes I may gather, that the ſame was not ordeyned to this end, that Chriſtes body ſhould be offerd in ſacrifice to God the father for ſinnes.

Sch. It is not ſo offred. For he when he did inſtitute hys ſupper, commaunded vs* to eate hys body, not to offer it. As for the prerogatiue of offering for ſinnes, it perteineth to Chriſt alone, as to hym which is the eternall prieſt, which alſo

*Mat.26.d.26. 1.Cor.11.c.24. *Heb.5.c.9. 9.d.7. 10.c.10. 10.12.14.

when

whan he dyed vppon the crosse, once made that onely and euerlasting sacrifice for our saluation, and fully perfourmed the same for euer. For vs there is nothing left to do, but to take the vse and benefite of that eternall sacrifice bequethed vs by the Lord hymselfe, whiche we chiefely do in the Lordes Supper.

*Ma.* Then I perceaue the holy Supper, sendeth vs to the death of Christ, and to his sacrifice once done vpon the Crosse, by whiche alone God is appeased toward vs.

Sch. It is most true. For by bread and wine the signes is assured vnto vs, * that as the bodye of Christ was once offered a sacrice for vs to reconcile vs to fauour with God, and his bloude once shed to washe away the spottes of our sinnes, so now also in his holy Supper* both are giuen to the faithful, that we surely know that the reconciliation of fauor pertaineth to vs, and may take and receiue the fruite of the redemption purchased by his death.

* Rom. 5. b. 8. & 6 b. 10. 1. Cor. 15. a. 3. 2. Cor. 5. c. 14. 15. 1. Pet. 3. b. 18.

* Mat. 26. c. 16. 17. 18. Luc. 22. c. 19. 1. Cor. 11. c. 24. 25. 26.

*Ma.* Are then the onely faythfull fed with Christes body and bloud?

Sch. They onely. For to whom he communicateth his body, * to them (as I sayde) he communicateth also euerlasting lyfe.

* Joh. 6. f. 51. 53. 54. 56. 57. &c.

*Ma.* Why doest thou not graunt that the body and bloud of Christ are included in the breade and cup, or that the bread and wine are changed into the substance of his body and bloud?

Sch. Because that were to bring in doubt* the truth of Christes body, to do dishonor to Christe himselfe, and to fill them with abhorring that receaue the Sacrament, if we should imagine hys

* Luc. 24. f. 39. Joh. 20. g. 25. 27

bodie either to be inclosed in so narrow a roome,
*Mat.28.a.6. Luc.24.a.6. Joh.12.b.18. and 16.b.28. *Joh.6.f.52.g. 60.61. *or to be in many places at once, *or his flesshe to be chawed in our mouth with our teeth, and to be bitten and small eaten as other meate.

*Ma.* Why then is the communicating of the sacrament damnable to the wicked, if there be no suche chaunge made?

Sch. Because they come to the holy, and diuine
*1.Cor.11.f.27. 28.29.&c. mysteries *with hypocrisie, and counterfayting, and do wickedly prophane them, to the great iniurie and dishonor of the Lord himselfe that ordeyned them.

*Ma.* Declare then, what is our dutye, that we may come ryghtly to the Lordes Supper.

Sch. Euen the same that wee are taught in the
*1.Cor.11.f.26. 27.28.&c. holy Scriptures, namely, *to examine our selues wether we be true members of Christ.

*Ma.* By what markes and tokens shall we manifestly finde it?

Sch. Fyrst, if we hartily repent vs of our sinnes,
*Jer.14.b.7. and 29.c.13. Joel.2.c.12.13. 16.17. which drone Christ * to death, whose misteryes are now deliuered vs. Nett if we stay our selues & rest * vpon a sure hope of Gods merry through
*Esa.53.toto. Rom.4.b.25. 2.Pet.2.b.24. Christ, wyth a thankful *remembrance of our re-
*Luk.15.b.7. & 18.c.13. Rom 5.a 7.f.8.9 3.Tim.1.c.14.15. 16. demption purchased by hys death. Moreouer if we conceaue an earnest mynde and determined
*Luk.22.c.19. 2.Cor.11.c.24.25 & 26. purpose to leade our lyfe godlily * hereafter. Fynally, if, seyng in the Lords Supper is conteyned also * a tokenyng of frendship & loue among
*1.Pet.1.d.24. & 4.a.1.2.3. 2.Pet.2.b.10. 21.&c. men, we beare brotherly loue to *our neyghbors, that is, to all men, wyth out any euill wyll, or hatred.

Tit.2.b.11.12.13. 14. *1.Cor.10.b.17 *Mat.22.b.19. Luc.10.c.27. Rom.13.toto. *Ma.* Is any man able fully & perfectly to performe all these thynges that thou speakest of?

Sch.

Sch. Full perfection in all poyntes wherin nothyng may be lacking, can not be found * in man so longe as he abideth in this worlde. Yet ought not the imperfection that holdeth vs, keepe vs backe, from commyng to the Lordes Supper, whiche the Lord wylled to be a helpe to our imperfection, and weakneſſe. Yea if we were perfect, there ſhould be no more neede of any vſe of the Lords Supper among vs. But hereto theſe things that I haue ſpoken of, do tend, that every man bring with hym to the ſupper, * repentance, *fayth, and *charitie, ſo neare as poſſibly may be, ſyncere and vnfayned.

* Mat. 19. c. 17. Rom. 7. b. 18. 1. Cor. 13. c. 9. 10. 12.

Phil. 3. c. 12. 13. * Jere. 24. b. 7. & 29. c. 13. Joel. 2. c. 12. 13. * Gala. 5. a. 6. Col. 1. a. 4. b. 23. & 2. a. 5. 1. Tim. 1. a. 5. 2. Tim. 1. b. 3.

*Ma.* But when thou ſaydeſt afore that the Sacramentes auayle to confirmation of fayth, how doeſt thou now ſay that we muſt bryng fayth to them?

* Mat. 21. d. 39. Rom. 13. toto. 2. Cor. 6. b. 6.

Sch. Theſe ſayinges doe not diſagree. For there muſt be fayth * begunne in vs, to the nourysshyng and ſtrengthening whereof the Lord hath ordeined the Sacramentes, which bryng great effectuall helpes to * the confyrming, and as it were ſealyng the promyſes of God in our hartes.

* Rom. 1. b. 17. 1. Thes. 3. c. 10. 2. Thes. 1. a. 3. Heb. 6. a. 1. 3. * Act. 2. f. 42. Rom. 4. b. 11. and 15. b. 8. & 6. a. 4. Gal. 3. b. 27. Epe. 2. c. 11. 12. & 4. a. 5. Col. 2. b. 11. 12. 1 Pet. 3. b. 21.

*Ma.* There remayneth yet for thee to tell, to whom the miniſtration of the Sacramentes properly belongeth.

Sch. Sith the duetye and offices of feeding the Lordes flocke with Gods worde, and the miniſtring of *Sacraments, are moſt nerely ioyned togither, there is no doute that the miniſtration therof properly belongeth to them to whom the office of publike teaching is committed. For as the Lorde * himſelfe at hys ſupper exerciſing the office of the publike miniſter did ſet forth his owne example to be followed, ſo did he com-

* Mat. 28. d. 19. Mar. 16. d. 15. Act. 2. f. 38. 41. & 8. b. 12. & 35. 36. 37.

* Mat. 26. Mar. 14. Luke. 22. 1. Cor. 11.

mitte the offices of baptising and teaching peculiarly to hys Apostles.

*Ma.* Ought the Pastors to receaue all indifferently without choise, to the Sacramentes?

*Mat.16.d15.16 Act.2.f.41.& 8.c 22.g.37.& 58.c.8 Sch. In olde tyme when men growen,* and of full yeares, came to our religion, they were not admitted so much as to baptisme, vnlesse there were first assuraunce had of theyr fayth in the chiefe articles of Christian religion. Nowe because onely infantes are baptised, there can be no choise made. Otherwise it is of the lordes Supper, wherunto sithe none come but they that are growen in yeres, if any be openly knowen to be vnworthy, the Pastor ought not to admitte him to the Supper, because it can not be done without profane abuse of the Sacrament.

*Mat.26.b.21. 22.&c. Mar.14.c.18.19. &c. *Ma.* Why did the Lord then not exclude the* traitor Iudas from communicating of his Supper?

Joh.13.d.26.27. &c. Sch. Because his wickednesse, howsoeuer it was knowen to the Lord, was not yet at that tyme openly knowen.

*Ma.* May not the ministers then put backe hypocrites?

*1.Cor.5.a. Sch. No, so long as their wickednesse is secrete.

*Ma.* Sithe then both good and bad do indifferently and in common vse the Sacramentes, what sure and stedfast trust of consciences can be in them, which thou euen now didst affirme?

*Joh.13.d.26.27 Rom.3.a.3.4. 1.Cor.10.f.21.22 Sch. Though* the vngodly, so much as concerneth themselues, do not receaue the giftes of God offred in the Sacramentes, but do refuse,

*1.Cor.10.d.16. & 11.g.28.31 and disappoint themselues, yet* the godly which by fayth seeke Christ and his grace in them, are neuer disappointed or defrauded of a most good

conscience

conscience of minde, and most sweete comfort, by an assured hope of saluation & of perfect felicitie.

*Ma.* But if any Pastor do eyther hymselfe knowe, or be priuily informed that they be vnworthy, may he not exclude them from the communion?

Sch. Such he may both in publike sermons admonish, so he vtter them not by name, or blotte them with staine or infamie, but pinch them and reproue them onely with suspicion of their owne conscience and with coniecture, and he may also priuately greuously threaten them, but put them backe from the Communion he may not, vnlesse the lawfull examination and iudgement of the Chirch be first had.

*Ma.* What remedy is then to be founde and vsed for this mischiefe?

Sch In Chirches well ordered and well mannered, there was, as I sayd before, ordeined and kept a certaine forme and order of gouernance. There were chosen Elders, that is, ecclesiasticall magistrates, to holde and keepe the discipline of the Chirch. To these belonged, the authoritie, loking to, and correction like Censors. *These calling to them also the Pastor, if they knewe any that either with false opinions, or troublesome errours, or vayne superstitions, or with corrupte and wicked life brought publikely any great offence to the Chirch of god, and which might not come without profanyng the Lordes Supper, did put backe such from the communion and reiected them, & did not admit thē againe till they had with publike penance satisfied the Chirch.

*Act.18.c.25.28 17.
Act.14.d.23.§ 15. 2.4.6.d.22.24.§ 19.d.17.f.28
1.Cor.5.a.1.2.§ 12.d.28.§ 14.c. 26.§.40.
1.Tim.5.c.17. Tit.1.d.5.
*1.Cor.5.a.2.3.4.5 § 11.c.16.d.18.&c

*Ma.* What measure ought there to bee of publike penance?

Sch. Such as goe about wyth deuises of false opinions to hurt true godlineſſe and ſhake religion, or with corrupt and wiked life haue raiſed greuous & publike offences, it is meete that they make * publike ſatiſfaction to the Chirch whom they haue ſo offended, that is, ſyncerely to acknowledge and confeſſe theyre ſinne before the whole congregation, and openly to declare that they be hartely ſorry that they haue ſo greuously offended almighty God, and almuch as in them lay haue diſhonored the Chriſtian religiō which they haue profeſſed, and the Chirch wherin they were accompted, & that not by theyr ſinne onely but alſo by pernicious example, they haue hurte other, and therefore they craue and pray pardon firſt of God, then of hys Chirch.

* 1. Cor. 10. 9. 32. Tit. 3. c. 10. 11. 1. Theſſ. 5. c. 14. 2. Theſſ. 3. d. 14. 15.

* 2. Cor. 2. b. 6. & 7. c. 9. 10.

*Ma.* What ſhall then be done.

Sch. Then they muſt humbly require & pray that they may be agayne receaued into the Chirche, which, by theyr deſeruing, they were caſt out of, and to the holy miſteries therof. In ſhort ſume, there muſt in publike penance be ſuch moderation vſed, that neyther by too much ſeueritie, he that hath ſinned do diſpeyre, nor on the other ſide by too much ſoftneſſe, the diſcipline of the chirch decaye, and the authoritie therof be abated, and other be incouraged & boldened to attempt the like. But when by the iudgement of the Elders and the Paſtor, both the punishmēt of hym that ſinned, and the example of other is ſatiſfied, then he that had been excōmunicate was wonto be receaued agayne to the Cōmunion of the chirch.

* 2. Cor. 2. d. 6. 7. 8. 11.

* 2. Cor. 2. d. 6. 10

The concluſion with an exhortation.

*Ma.* I ſee, my childe, that thou well vnderſtandeſt the ſumme of Chriſtian godlineſſe. Now it reſteth

that

that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these thynges in vaine. For not they that *only heare and vnderstande Gods worde, but they that folowe Gods will and obey hys commaundement, shall be blessed. Yea that seruant that knoweth hys maisters wyll and followeth it not, shall be* more greuously beaten. So little profiteth the vnderstanding of godlinesse, and true religion, vnlesse there be ioined to it vprightnesse of lyfe, innocencie, and holynesse. Goe to therefore, my childe, bend all thy care & thought hereunto that thou fayle not in thy dutie, or swarue at any tyme from thys rule and prescribed forme of godly lyfe.

*Mat.7.d.22.& 12.d.50. Luc.11.d.28. Rom.2.c.13. Iac.1.d.22.23. 24.ff.

*Luc.12.f.47. Iacob.4.d.17.

Sch. **I will do my diligence, worshipful master, and omit nothyng, so muche as I am able to do and wyth all my strength and power will indeuoure, that I may answere the professyon and name of a Christyan. And also I wyll humblye wyth all prayers and desires alway craue of almightye God, that he suffer not the seede of hys doctrine to perysh in my harte as sowen in a dry * and barren soyle, but that he wyll wyth the *diuine dew of hys grace so water & make frutefull the dryenesse and barrennesse of my hart, that I may bring forth plentyful frutes of godlynes, to be bestowed and layed vp in the *barne, and garnare of the kyngdome of heauen.**

**Mat.13.a.5.6. 7.c.19.20.21.22. 10 Isai.1.a1. and 104.c.13. Mat.13.a.8.c.23 1.Cor.3.b.6.7.*

**Mat.3.c.12. Luke.3.c.17.*

*Ma.* Do so my child, and dout not but as thou hast by * Gods guidyng conceaued this minde and wil, so thou shalt finde and haue the issue and end of this thy godly studye and indeuour, such as thou desirest and lokest for, that is, most good and happye.

**1.Cor.3.b.5. 10 Phil.2.b.12.13.*

¶ *The end.*

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1573.

# The Maister. The Scholer.

Oraſmuch as the Maiſter ought to be to hys Scholers a ſecond parent and father, not of theyr bodyes, but of theyr myndes, I ſee it belõgeth to the order of my dutie, my deare childe, not ſo much to inſtruct thee ciuily in learning & good maners, as to furniſh thy minde, and that in thy tender yeares, with good opinions and true Religion. * For this age of childhode ought no leſſe, yea alſo much more, to bee trayned with good leſſons to godlineſſe, thã with good artes to humanitie. Wherfore I thought meete to examine thee by certaine ſhort queſtions, that I may ſurely know whether thou haue well beſtowed thy ſtudye and labor therin or no.

The maisters dutie.

Godlineſſe in childhoode.

* Deut. 4.b.9.10. and 31.b.12.13. Psal.78.a.3.4. &c. Mat.19.b.13. [illegible] b.15.

*Scholer.* And I for my part, right worſhipfull Maiſter, ſhall willingly anſwer your demaũdes, ſo farre as I haue been able with wit to conceaue or keep in memory, and can at this preſent call to mynde and remember. what I haue heard you teach me out of the holy Scriptures.

*Maiſter.* Goe to therfore, and tell me what Religion it is that thou profeſſeſt.

*Sch.* The Religion that I profeſſe, right[illegible] ſhipfull Maiſter, is the ſame wherof the [illegible] Chriſt is the author and teache[illegible], and whic

Christian named of Christ.

therfore properly and truely called the Christian Religion, lyke as the professors thereof are also *named Christians.

*Act.11.b.26.

*Ma.* Doest thou then acknowledge thy selfe to be a follower of Christian godlinesse and Religion, and a scholer of our Lord and scholemaster Christ?

*Rom.10.b.9.10.

*Sch.* I do so acknowledge in deede. * and do vnfaynedly & freely professe it. Yea I do settle therin the summe of all *my felicitie, as in that which is the chiefest good that can come to man, & such as without it our state should be farre more miserable than the state of any brute creatures.

Ps.st.1.f.33.c.12 Joh 3.c.18.c.36.

*Ma.* Well then, I would haue the substance and nature of Christian Religion and godlinesse, the name wherof is most honorable and holy, to be briefly expressed with some definition of it.

The definition.

*Sch.* Christian Religion is the *true and godly worshipping of God, and keeping of hys Commaundementes.

*Deut.4.a.1.2. & 10.b.12. Psal.119.a.4. Matth.4.b.10. John.4.c.24.

*Ma.* Of whom doest thou thinke it is to be learned?

*Sch.* Of none other surely but of the heauenly *worde of God himself, which he hath left vnto vs written in the holy Scriptures.

*Psalm.8.2. & 78. a.1. & 119.toto. John.5.a.39. 2.Tim.3.b.15.

*Ma.* What writinges be those which thou callest the worde of God, and the holy Scriptures?

*Sch.* None other but those that haue beene published first by *Moses and the holy Prophets the frendes of almighty God, by the instinct of the Holy Ghost in the olde Testament, and afterwardmore plainly in the new Testament by our *Lorde Jesus Christ the sonne of God, and by [illegible] holy *Apostles inspired with the spirite of [illegible] and haue been *preserued vnto our tyme [illegible]le and vncorrupted.

*Exo.32.b.35.16 Luk.16.g.29.31. & 24.c.27.d.44. 2.Pet.1.b.20. [illegible].8.5.9

Ma.

*Ma.* Why was it Gods will so to open vnto vs hys worde in writing?

*Sch.* Bicause we of our selues (such is the *darknesse of our hartes) are not able to vnderstād the will of almighty God, in the* knowledge of whō and in obedience toward hym true godlinesse cōsisteth, God hauing pitie vpon vs hath *opened and clerely set it out vnto vs, and the same so clerely set out he hath left in the booke of the two *Testamentes, which are called the holy *Scriptures, to the ende that we shoulde not be vncertainly *caryed hether and thether, but that by his heauenly doctrine there shoulde be made vs as it were a certaine entrie into heauen.

* Joh.1.8.5. 1. Cor.1.c.21. Ephe.4.c.17.18.
* Matth.7.c.21. & 18.d.50. Heb.10.g.36. 1. Joh.2.c.17.
* Sap.9.d.16.17. Act.26.d.18. 1.Pet.2.b.9.
* Gal.4.c.24. Heb 8.b.6.& 9. d.15.
* Matth.18.f.56. 2. Tim.3.d.16.
* Matth.22.c.29. Marc.12.c.24.

*Ma.* Why doest thou call Gods word a Testament?

*Sch.* Bicause it is euident that in conceauing of Religion it is the chiefe point to vnderstand what is the *will of the euerliuing God. And syth by the name of Testament is signifyed not onely a will, but also a *last & vnchangeable will, we are hereby admonished that in Religion we* follow nothyng, nor seke for any thyng, further then we are therein taught by God, but that as there is one onely true God, so there bee but one godly worshipping and pure Religion of one onely God. Otherwise we should daily *forge our selues new fained religions, & euery nation, euery Citie, and euery man, would haue his owne seuerall Religion, yea we should in our doinges follow for our guide, not Religion and true godlinesse. the beginning and foundation of vertues, but superstition a deceitfull shadow of godlinesse. Which is most playne to see, by the sundry and innumerable not religions but worse than doting superstitions

* Matth.7.c.21.& 22.d.30.
* Gal.3.c.15.17.
* Deut.4.a.2.5.b. 32.f.33.b.14.
* Esai 15.a.3.4 5.6.9.

*Ma.* Doth then the law ſet all men in this moſt remedileſſe eſtate?

Sch. The vnbeleuing * and the vngodly the law doth both ſet and leaue in ſuch caſe as I haue ſpoken, who as they are not hable to fulfill the leaſt iote of the lawe, ſo haue they no affiance at all in God through Chriſt. But among the godly the law hath other vſes. *Deu.27.d.27. Rom.3.b.10. Iacob.2.b.10.

*Ma.* What vſes?

Sch. Firſt the law in requiring ſo * preciſe perfectneſſe of lyfe, doth ſhew to the godly as it were a marke for them to leuell at, & a goale to runne vnto, that dayly profiting they may with earneſt endeuor trauaile toward the hyeſt vprightneſſe. This purpoſe and deſire the godly by the guyding of God do conceiue. But principally they take heede, ſo much as they are hable to do and atteine to, that it may not be ſayd that there is any notorious fault in them. Secondly, where as the law requireth thynges farre aboue * mans power, and where they finde themſelues too weake for ſo great a burden, the law doth rayſe them vp to craue ſtrength at ẏ Lordes hand. Moreouer, when the law doth continually * accuſe them, it ſtriketh their hart wyth a holeſome ſorow, and driueth them to the repentance that I ſpake of, and to begge and obteine pardon of God through Chriſt: and therewithall reſtrayneth them that they truſt not vpon theyr owne innocencie, nor preſume to be proude in the ſight of God, and is alway to them as a bridle, to withholde them in the feare of God. Finally when beholdyng by the law, * as it were in a glaſſe, the ſpottes and vncleanneſſe of theyr *Deu.6.b.6.7. Ioſu.1.b.7.8. Pſal.1.a.2. *Pſal.119.a.3. Rom.7.c.14. 1.Cor.3.b.5. *Deu.27.d.27. Rom.3.b.10.11. 12. 1.Cor.3.c.9. *Rom.3.c.19. and.7.b.7.

ſoules, they learne thereby that they are not able to attayne perfecte righteouſneſſe * by theyr workes, by this meane they are trayned to humilitie, and ſo the law prepareth them and ſendeth them to ſeeke righteouſneſſe in Chriſt.

*Phili.10.b.9. Rom.1.c.20.21. Gal.2.c.16.

*Rom.10.a.4. Gal.3.b.10.&c. and.b.24.

*Ma.* Then, as farre as I perceiue, thou ſayeſt that *the law is as it were a certayne ſchoolemaſter to Chriſt, to leade vs the right way to Chriſt, by knowing of our ſelues, and by repentance and fayth.

Sch. **Yea forſooth.**

## *The ſecond part. Of the Goſpell and Faith.*

*Ma.* Sithe now my dere childe, thou haſt, ſo much as it may be in a ſhort abridgement, largely anſwered this matter of the Law and Obedience, good order requireth that we ſpeake next of the Goſpell, which conteineth the promyſes of God, and promiſeth the mercie of God through Chriſt to them that haue broken Gods law, and to the which Goſpell faith hath ſpecially reſpect. For this was the ſecond point in our diuiſion, and this alſo the very orderly courſe of thoſe matters that we haue treated of, hath as it were brought vs by the hand vnto. What is now the ſumme of the Goſpell and of our Faith.

Sch. **Euen the ſame wherin the chiefe articles of the Chriſtian faith, haue bene in olde tyme briefly knitte vp & conteined, and which is commonly called the Crede or Symbole of the Apoſtles.**

*Ma.* Why is the ſume of our faith called a Symbole?

Sch. **A Symbole by interpretation is a badge, marke, watchword, or token, whereby the ſoldiers of one ſide are knowen from the enemyes. For which cauſe the ſhort ſumme of our fayth, by which the Chriſtians are ſeuerally knowen from them**

them that be not Christians, is rightly called a Symbole.

*Ma.* But why is it called the Symbole of the Apostles?

Sch. **Because it was first receiued from the Apostles owne mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the Church, and so hath continually remained among all the godly firme, stedfast, and vnremoued, as a sure and stayed rule of Christian fayth.**

*Ma.* Go to. I would haue thee now rehearse to me the Symbole it selfe.

Sch. **I will.** *I beleue in God the Father almightie, maker of heauen & earth. And in Iesus Christ his onely Sonne our Lord. Which was conceaued by the holy Ghost, borne of the virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buryed. He descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the father almyghty. From thence shall he come to iudge the quicke & the dead. I beleue in the holy Ghost. The holy Catholike Church. The Communion of Saintes. The forgeueneße of sinnes. The Resurrection of the body. And the life euerlasting. Amen.*

*Ma.* These thynges, my childe, thou hast briefly and in short summe set forth. Wherefore it is good that thou declare more playnely and at large what thou thinkest of euery particular. And first into how many partes doest thou deuide thys whole confession of fayth?

Sch. **Into fower principall partes, in the first whereof is entreated of God the father, and the the creation of all thinges: in the second, of hys sonne Iesus Christ, which part also conteineth**

the whole summe of the redemption of mã: in the third, of the holy Ghost: in the fourth, of ỳ Chirch and of the benefites of God toward the Chirch.

*Ma.* Goe forward then to declare me those fower partes in order. And first, in the very beginning of the Creede, what meanest thou by this word *Beleue?*

Sch. I meane thereby that I haue à true and à liuely fayth, that is to say, * à Christian mans fayth in God the Father, the Sonne, & the Holy Ghost, and that I do by this forme of confession * testifie and approue the same fayth.

*Mat.28.d.19. Rom.1.b.17. Joh.1.b.12.13. Gal.3.b.26.

*Mat.10.c.32. Rom.10.b.9. Heb.4.b.14.

*Ma.* Is there any fayth that is not a true and a lyuely Faith?

Sch. There is in deede à certaine generall fayth, as I may so call it, and there is * à dead faith.

*Rom.1.b.32. Tit.1.b.16. Jacob.2.b.26.

*Ma.* Sith then it is a matter of no small weight that thou comprehendest vnder the name of Beleuing, and of a Christian fayth, that is to say, a true and liuely fayth, goe to and tell me what fayth that same is, and how it differeth from the generall fayth, and also from the dead fayth.

Sch. The generall fayth is that which * crediteth the word of God, that is, which beleueth all those thinges to be true that are conteined in the Scriptures concerning God, his incomprehensibleneſſe, power, righteousneſſe, wisdome, mercy toward the faithfull & godly, and most earnest seueritie toward the vnbeleuing and vngodly, & likewise al other things taught in the scriptures.

*Mat.7.d.22. Luc.12.f.47. 1.Cor.13.a.2.

*Ma.* Doth not the true fayth that thou speakest of, beleue also all these same thynges?

Sch. Yea forsooth. But the true fayth goeth further, as I shall shewe by and by. * For thus farre not onely vngodly men, but also the very deuils

*Rom.1.b.32. Tit.1.b.16. Jac.2.b.19.

deuils do beleue, and therefore neyther are they
* in deede faithfull, nor are so called. But the
true fayth, as it nothyng douteth that all thinges
taught in the worde of God are most certainely
true, * so doth it also embrace the promises made
concerning the mercy of God the Father, and the
forgeuenesse of sinnes to the faythfull through
Iesus Christ, which promises are properly called
* the Gospell. Which fayth who soeuer haue,
they do not onely feare God as the most mygh-
ty Lorde of all, and the most righteous iudge
(which we already sayd that the most part of the
vngodly and the * deuils themselues do) but al-
so they loue hym as theyr most bountifull and
mercifull * father. Whom as they trauaile in all
thynges to please (as becommeth obedient chil-
dren) wyth godly endeuors and workes, which
are called the fruites of faith, so haue they a good
and sure hope, of * obteyning pardon through
Christ, when, as men, they swarue from his will.
For they know that Christ (whom they trust
vpon) * appeasing the wrath of hys father, their
sinnes shall neuer be imputed any more vnto
them than if the same had neuer ben committed.
And though them selues haue not satisfied the
lawe, and their dutie toward God and men, yet
beleue they that Christ wyth hys most full obser-
uing of the law, hath abundantly satisfied God
for them, and are perswaded that by thys hys
*righteousnes and obseruing of the law of God,
them selues are accompted in the number and
state of the righteous, & that they are beloued of
God, euen as if themselues had fulfilled the law.
And this is the * iustification, which the holy

* Ioh.1.b.12. Gal.3.d.25.26.
* Luc.24.c.47. Rom.4.c.16.
* Esa.61.a.1. Luc.2.b.10.11.& 4.c.18.
* Deu.10.d.20. Psal.111.b.10.
* Iac.2.d.19.
* Deu.10.c.12. Psal.1.a.2.3. Colloss.2.a.6. Eph.5.a.1.2.b.8
* Mat.1.d.21. Rom.3.d.24.& 5.a.1.
* Eph.2.c.15.16. Colos.1.c.14. Heb.10.c.17. 1.Ioh.2.a.1.2.
* 1.Cor.1.d.30. 2.Cor.5.d.18. Ephe.1.b.6.7. Phil.1.b.9.
* Rom.3.c.21. Gal.2.c.16.

Scriptures do declare that we obteine by fayth.

*Ma.* Can not theſe thinges alſo be in the deuils, or in wicked men?

Sch. Nothyng leſſe. For *though they feare, or rather with horror do dread God as moſt myghty and righteous, for that they know he wil take vengeaunce of their vngodlyneſſe, yet can they neither haue any truſt in hys goodneſſe and mercy toward them, nor any recourſe to hys grace, nor enter into any endeuour to obey hys wyll. Therefore their fayth, although they dout not of the truth of the worde of God, is called* *a dead fayth, for that like a dyre and dead ſtocke it neuer bringeth forth any fruites of godly lyfe, that is, of loue to God, and charitie toward men.

*Gen.4.b.13. Prou.10.d.24. Mat.27.a.4.5. Iac.2.d.19. 1.Joh.4.d.18.

*Mat.7.d.23. Luc.8.b.1.13. 1.Cor.13.a.2.3. c.14. Iac.2.d.26. Tit.1.d.16.

*Ma.* Geue me then out of that which thou haſt hetherto ſayd, a definition of that ſame liuely true and Chriſtian fayth.

Faith defined.

Sch. *Faith is an aſſured knowledge of the fatherly good wyll of God toward vs through Chriſt and an affiance in the ſame goodneſſe, as it is witneſſed in the Goſpell, which fayth hath coupled with it an *endeuour of godly lyfe, that is, to obey the will of God the father.

*Rom.8.a.1.b. 14.g.18.19. Coloſ.2.a.2.3. 1.Theſ.1.b.5. Heb.10.d.22.23. and.11.a.1. *Iohal.1.a.3. Mat.13.c.23. Gal.5.a.6. 1.Pet.1.c.14.15.

*Ma.* Thou haſt ſufficiently declared, what thou meaneſt by the termes of Fayth and Beleuing. Now goe forwarde and tell me in as apt wordes as thou canneſt what thou vnderſtandeſt by the name of God, which foloweth next in the Creede.

Sch. I will do the beſt I can, good maiſter, as my wit and habilitie wil ſerue me. I vnderſtand that there is *one nature, or *ſubſtance, or ſoule, or minde, or rather *diuine ſpirite, (for diuerſly haue wiſe men both Heathen and Chriſtian termed

*Gal.4.b.8. 1.Pet.1.a.4. *Heb.1.a.3. *Joh.4.d.24.

med God, where in deede by no wordes he can be properly termed) *eternall, without begynning and end, *vnmeasurable, *vncorporall, inuisible wyth the eyes of men, of *most excellent maiesty, which we call God, whom all peoples of the world *must reuerence, and worship with hyest honor, and in hym as in the best and greatest *to settle their hope and affiance.

*Rom.1.c.20.& 16.d.26. *Mat.6.b.13.& 19.d.26. *Joh.1.c.18. Colloss.1.c.15. *Psal.104.c.31. Esa.2.c.10.d.19 1.Tim.1.d.17.& 6.c.16. *1.Cor.10.g.31. *Psal.36.b.7.

*Ma.* Seing there is but one God, tell me why in the confession of the Christian fayth thou rehearsest three, the Father, the Sonne, and the Holy Ghost.

Sch. Those be not the names of *sundry Gods, but of three distinct persons in one Godhed. For in *one substaunce of God, we must consider, the *Father* which of him selfe begat the sonne euen from eternitie, the beginning and first author of all thinges: the *Sonne*, euen from eternitie begotten of the Father, which is the eternall wisedome of God the Father: the *Holy Ghost* proceeding from them both, as the power of God spred abroade through all thynges, but yet so as it also continually abideth in it selfe: and *yet that God is not therefore diuided. For of these three persons none goeth before the other *in tyme, in greatnesse, nor in dignitie: but the Father, the Sonne, and the Holy Ghost, three distinct persons *in eternitie of like continuance, in power euen, in dignitie egall, & in godhead one. There is therefore *one eternall, immortall, almightie, glorious, the best, the greatest, God the Father, the Sonne, and the Holy Ghost. For so hath the vniuersall number of Christians, which is called the catholike church, *taught vs by the holy scriptures, concerning God the Father, the Sonne,

*Mat.28.d.19. 1.Joh.5.b.7. *Joh.10.f.30. Gal.3.c.20. *Gen.1.a.1. 1.Cor.8.b.6. *Joh.1.a.1.& 17.a.5. Col.1.b.15. Heb.1.a.1.3.5. *Luc.1.d.35. Joh.14.b.16. Act.5.a.3.4. 1.Cor.12.a.4. *Joh.10.f.30. 1.Cor.8.b.6. Gal.3.c.20. *Joh.1.a.1.& 5. & 17.f.8.b.21.23. Phil.2.a.6. *1.Joh.5.b.7. *Deu.4.f.35.39. Psal.86.c.9.10. & 104.c.30.31. 1.Tim.1.b.17.

*In Symbolis, siue confessionib. fidei Christ. Apost. Nican. & Athan.

and the holy Ghost: where otherwise the infinite depth of thys mysterie is so great that it can not with minde be conceiued, much lesse with words be expressed, wherin therefore is required à simplicitie of Christian fayth ready to beleue, rather *than sharpenes of witte to search, or the office of the tong to expresse so secret & hidden à mistery.

*Iohn.15.d.16.

*Ma.* Thou sayest true. Goe forward therfore. Why doest thou call God Father?

The first part of the Crede.

God the father.

Sch. Beside the same principall cause which I haue alredy rehearsed, which is, for that he is the *naturall father of hys onely sonne, begotten of hym selfe from before all begynnyng, there be two other causes why he both is in deede and is called our Father. *The one is, for that he first created vs, and gaue lyfe vnto vs all. *The other cause is of greater value, namely for that he hath heauenly begotten vs agayne through the holy Ghost, and *by fayth in hys true and naturall sonne Iesus Christ he hath adopted vs his children, and through the same Christ hath geuen vs his kingdome and the inheritance of euerlasting life.

*Mat.3.c.17. Joh.1.b.14. Rom.15.b.6. 2.Cor.1.a.3. and 11.g.31.

*Gen.1.b.27. Mal.1.a.6. and 2.b.10.

*Joh.3.a.3.5. 1.Pet.1.a.3.b.23

*Joh.1.b.12. Rom.8.c.15.17. b.23. & 9.a.4. Gal.4.a.5.6. Eph.1.a.5.6. Tit.3.b.7.

*Ma.* In what sense doest thou geue hym the name of *Almighty?*

Sch. For that, *as he hath created the world & all thinges, so he hath the same in his power, gouerneth them by his prouidence, ordereth them after his owne will, and commaundeth all as it pleaseth hym: so as there is nothing done but by hys apointment or sufferance, and nothyng is there which he is not hable to do: for I do not imagine God to haue à certaine idle power which he putteth not in vse.

*Esa 40.c.21. Mat.5.g.45. and 10.c.29. Eph.1.b.11.

*Ma.* Doest thou then make vngodly men also and wicked spirites subiectes to the power of God?

*Sch.* † Why not? for els were we in most miserable case, for that we should neuer be out of feare if they might haue any power ouer vs wythout the wyll of God. But God, as it were wyth the brydle of his power, so restreyneth them that they can not once stirre but at his becke & sufferaunce. And we for our partes are vpholded wyth thys comfort, that we are so in the power of our almightie Father, that not so much as † one heare of ours can perish but by his will that beareth vs so good will.

* Job.1.b.10. Luc.12.d.31.32. Joh.10.c.28.29. Act.2.d.23.& 4.c. 27.28.& 12.b.11.

* Luc.18.a.7.& 21.c.18.

*Ma.* Goe forward.

*Sch.* † For alsmuch as the minde of man is not able of it selfe to conceiue the goodnesse and incomprehensiblenesse of ỹ most good & most great God, we adde further that he is the Creator of heaueu and earth & of all thinges cõteined in them. By which wordes we signifie that God is, as it were in a glasse, to be beholden, and (so farre as behoueth vs) to be knowen in his workes and in the orderly course of the worlde. For when we see that same vnmeasurable greatnesse of the worlde and all the partes thereof to be so framed, as they could not possibly in beauty be fayrer, nor for profit be better, we forthwyth thereby vnderstande the infinite power, wisedome, and goodnesse of the workeman and builder thereof. For who is so brutish, that in lookyng vp to heauen doth not perceiue that there is a God? Yea for thys cause specially it seemeth that God hath fashioned men out of the earth, tall, and vpright, that they shoulde be beholders of thynges aboue & heauen-

* Joh.1.a.18. 1. Tim.1.d.17.

* 30 sal.19.a.1.& 30.b.7. Rom.1.c.19.20.

ly matters, and in beholdyng heauen might conceiue the knowledge of hym.

Ma. How doest thou say that God created all things?

Gen. 1. a. 1. Psal. 33. b. 6. Act. 14. c. 15. * Joh. 1. a. 3. 1. Cor. 8. b. 6. Heb. 1. a. 2.

Sch. * That God the most good and mighty Father, at the begynnyng and of nothyng * by the power of hys worde, that is, of Iesus Christ hys sonne, framed and made this whole visible world and all thinges whatsoeuer they be that are conteyned therin, and * also the vncorporall spirites, whom we call Angels.

* Colos. 1. c. 16.

*Ma.* But doest thou thinke it godly to affirme, that God created all spirites, euen those wicked spirites, whom we call deuils?

* Gen. 1. b. 31. Joh. 8. c. 44. Colos. 1. c. 16. Jud. b. 6.

Sch. God dyd not * create them such, but they by theyr owne euilnesse, fell from theyr fyrst creation, without hope of recouery, and so are they become euill, not by creation and nature, but by corruption of nature.

*Ma.* Did God thinke it enough to haue once created all thinges, and then to cast away all further care of thinges from thence forth?

Sch. I haue alredy briefly touched thys poynt. Where as it is much more excellent to maintaine and preserue thynges created, than to haue once created them: we must certaynly beleue, * that when he had so framed the world & all creatures, he from thencefoorth hath preserued and yet preserueth them. For all thinges would runne to ruine, and fall to nothyng, vnlesse by his vertue, & as it were by his hand, they were vpholden. We also assuredly beleue * that the whole order of nature, and changes of thynges which are falsely reputed the alterations of fortune, doe hang all vpon God: * that God gydeth the course of the hea-

* Psal. 104. b. 10. and 105. c. 15. Heb. 1. a. 3.

* Math. 10. c. 29. 30.

* Esa. 14. c. 27. Psal. 89. b. 10. and 115. c. 3.

uen,

nen, vpholdeth the earth, tempereth the seas, and ruleth this whole worlde, and that all thynges obey hys diuine power, and by his diuine power all thinges are gouerned: that he is the * author of fayre wether and of tempest, of rayne and of drowth, of frutefulnesse and of barrennesse, of health and sickenesse: that of * all thynges that belong to the sustentation and preseruyng of our life, and which are desired either for necessary vse or honest pleasure, finally of all thynges that nature needeth, hee hath euer geuen and yet most largely geueth aboundance and plenty with most liberall hand: to this end verely, that we should so vse them as becommeth myndefull and kynde children.

* Leu. 26. 4. &c.

* Psal. 144. 6. 15. and 145. 6. 16. 17. Esa. 51. 8. 5. Mat. 5. 45. Rom. 14. 6. 6. 1. Cor. 10. 3. 31. Ephe. 5. 4. 4. 1. Tim. 4. 4. 5. 4. 1. Pet. 5. 6. 7.

*Ma.* To what end doest thou thinke that almyghtye God hath created all these thinges?

The finall cause.

*Sch.* The worlde it selfe * was made for Man, and all thynges that are therein were prouided for the vse and profit of men. And as God made all other thynges for man, * so made he man himselfe for his owne glory.

* Gen. 1. 6. 26. 29. 30. Psal. 8. 6. 7. &c.

* Prou. 16. 4. Esa. 43. 6. 7. Rom. 11. 36. Colos. 1. 6. 16.

*Ma.* What hast thou then to say of the first beginnyng and creation of man?

*Sch.* That which Moses wrote, that is: That God * fashioned the first Man of clay: and breathed into hym soule and lyfe: and afterward out of the side of Man being cast in a sleepe, he tooke out Woman and brought her into the worlde, to ioyne her to man for a companion of hys lyfe. And therfore was * Man called Adam, because he tooke hys begynning of the earth: and * Woman was called Eua, because shee was ordeyned to be the mother of all lyuing persons.

* Gen. 2. 6. 7. 8. 21. 22.

* Gen. 2. 6. 7. and 3. 6. 19.

* Gen. 3. 6. 20.

Or Heua.

M. Where at this day there is to be seene in both sortes both men and women, so great corruption, wickednesse, & peruersenesse, dyd God create them such from the beginning?

Sch. Nothyng lesse. For God beyng most perfectly good, can make nothyng * but good. God therfore at the first, made man accordyng to hys owne * image and likenesse.

* Gen. 1. d. 31.

* Gen. 1. d 26. Colos. 3. b. 10.

Ma. What is that Image, accordyng to the which thou sayest that Man was fashioned?

Sch. It is most absolute righteousnes, and most perfect holynesse, which most properly belongeth to the very nature of God: and which hath bene most euidently shewed * in Christ our new Adam and whereof, in vs there now scant appeare any sparcles.

* Rom. 8 f. 29. 1. Cor. 15. f. 49. 2. Cor. 3. d. 18. & 4. d. 4. Colos. 1. b. 15. & 3. b. 10.

Ma. Yea? do there scant appeare any?

Sch. Yea truely. For they do not now so shine, as at the beginnyng before the fall of Man, because Man * with darknesse of sinnes, & mist of errors, hath extinguished the brightnesse of that image.

* Rom. 1. c. 22. 1. Cor. 1. c. 18. 23. and 2. d. 14. and 3. d. 19. Ephe. 4. d. 17.

Ma. But tell me how this came to passe.

Sch. I will tell you. When the Lorde God had made thys worlde, * hee prepared a most fyne trimmed garden, and most full of delight & pleasantnesse, euery where aboundyng wyth all delitefull thynges that myght bee wyshed. Herein the Lord God, for a certayne singular good will, placed man, & allowed him the vse of all thinges: onely * hee forbad hym the fruite of the tree of knowledge of good and euyll, threatenyng hym with death if hee once tasted of it. For reason it was that man * hauyng receaued so many benefites should in so farre obeying shew himself willingly

* Gen. 2. b. 8.

* Gen. 2. c. 17.

* Gen. 3. b. 11. Psal. 8 b. 4. 5. 6. &c.

lyngly obedient to the commaundement of God, and that being contented wyth hys owne estate, he should not, beyng himselfe a creature, aduance himselfe hyer agaynst the will of his creator.

Ma. What followed then?

Sch. The woman * deceiued by the deuill, perswaded the man to taste the forbidden frute, which thyng made them both forthwith subiect to death. And that heauenly image according to which he was first created, beyng defaced, in place of wisedome, strength, holynesse, truth, and righteousnesse, the iewelles wherewith God had adorned hym, there succeded the most horrible plages, * blindnesse, weakenesse, vayne lyng, and vnrighteousnesse, in which euils and miseries he also wrapped and ouerwhelmed his issue and all his posteritie.

* Gen. 3.a.1.b 6 7.

* Act. 13.f.39. and 17.c.32. Rom. 5.c.12. 8.b.7.8. 1. Cor. 15.b.14. Ephe. 4.b.17.18. f.22.

Ma. But may it not seeme that God did too rigorously punishe the tastyng of one apple?

Sch. Let no man extenuate the most haynous offence of man as a small trespasse, * and wey the deede by the apple and the only excesse of gluttonie. For he with his wife, catched & snared wyth the grieffull allurementes of Sathan, by infidelitie reuolted from the truth of God to a lye: hee gaue credite to the false suggestions of the Serpent, wherin he accused God of vntruth, of enuy, & of malicious withdrawing of some goodnesse: hauyng receyued so many benefites, * he became most vnthankefull toward the geuer of them: he the issue of the earth, not contented that he was made according to ỹ image of God, with * intolerable ambition and pride sought to make himselfe egall with the maiestie of God. Finally * he with-

* Gen. 3.a.4.5.

* 1 Ioan. 2.b.4.5.6.

* Gen. 3.d.22.

* Gen. 3.b.11. Oſee 6.b.7. Rom. 5.b.12.

drew himselfe from allegeance to his creator, yea and malepertly shoke of his yoke. Blame therfore it is to extenuate the sinne of Adam.

Ma. But how can it seme but vnrighteous, that for the parentes fault, all the posteritie should be depriued of soueraigne felicitie, and burdened wyth extreme euels and miseries?

Sch. Adam was the first parent of mankynde. Therefore God endued hym wyth those ornamentes, to haue them or lose them for hym & his, that is, for all mankinde. So soone as he therfore was spoyled of them, his whole nature was left naked, in penury & destitute of all good thynges. So soone as hee was defyled wyth that spot of sinne, * out of ỳ roote and stocke corrupted, there sprong forth corrupted branches, that cõueyed also their corruption into the other twigges springing out of them. Thence it came that so short, * small, and vncertaine race of life is limited vnto vs. Thence came the infirmitie of our flesh, * the feblenesse of our bodies, the weakenesse & frailenesse of mãkinde. Thence came ỳ horrible * blindnesse of our mindes, & peruersnesse of our hartes. Thence came that crookednesse, and corruptnes of all our affections and desires. Thence came that * seedeplot, and as it were à sincke of all sinnes, with the faultes wherof mankynde is infected and tormented. Of which euill, learned Christians that haue sought the proper and true name, haue called it Originall sinne.

* Rom. 5. b. 12. 14. c. 17. 18. 19. 1. Cor. 15. c. 22. and 9. 48.

* Psal. 100. a. 3. 6. 7. b. 9. 10. and 102. b. 8. 9. and 103. 23. &c.

* Job. 4. a. 18. &c.

* Rom. 1. c. 22. 1. Cor. 3. c. 18. 19. Ephe. 4. b. 17. 18. 19.

* Rom. 5. b. 12. &c.

M. Doth mankinde suffer the punishmentes of this sinne in this lyfe onely?

Sch. No. But mans nature hath bene so corrupted and destroyed with this natiue mischief, that if

if the goodnesse * and mercie of almighty God had not, with applying a remedie, holpen & relened vs in affliction, lyke as we fell in our wealth into all calamities, & in our bodies into all * miseries of diseases and of death, so should we of necessitie fall hedlong * into darknesse and euerlasting nyght, and into fyre vnquenchable, there with all kynde of punishment to be perpetuallye tormented. And no marueil it is, that * other creatures also incurred that payne which man deserued, for whose vse they were created. And the whole order of nature beyng troubled both * in heauen & in earth, harmefull tempestes, barrennesse, diseases, and infinite other euils, brake into the world, * into which miseries and woes, beside the said native mischief, we by our owne many and great sinnes are most deseruedly fallen.

* Gen. 3.d.14.15. Mat. 1.d.21. Colos. 1.d.13.

* Gen. 3.c.17.18.19.

* Mat. 8.b.12. and 20.b.13.

* Gen. 3.c.17.

* Gen. 3.c.17.18.19.

* Oseer. 6.b.7. 2. Cor. 11.a.3.

*Ma.* O deadly and horrible plage and calamitie by sinne. But what remedie is that which thou sayest that God hath prouided for vs, wherein our forefathers, and from thenceforth all their posteritie haue set and setle their hope?

Sch. Forsoth, they were comfortably raysed to that hope of saluation, which they haue conceyued of faith in Iesus Christ the deliuerer and sauiour * promised them of God. For that is it which now followeth next in the Creede: *I beleue in Iesus Christ. &c.*

The second part of the Creede.

God the Sonne.

* Gen. 3.c.14.15.

*Ma.* Did God geue also to our first parentes byandby hope of deliuerance by Iesus Christ.

Sch. Yea. For as he thrust * Adam and Eue out of the garden, after that he had first sharply chastised them with wordes, so he cursed the Serpent, and threatened him * that the tyme should one day

* Gen. 3.b.11.23. 13.c.17.d.23.24.

* Gen. 3.c.14.

come, when the seede of the woman should bruise hys head.

*Ma.* What seede is that whereof God speaketh?

* Gal.3.c.16,19. *Sch.* That same seede † is (as saint Paul playnly teacheth vs) Iesus Christ the sonne of God very God, and the sonne of the virgin very man, in whom we professe in the second part of the Creede, that we settle our hope and confidence: which was* conceyued of the Holy Ghost, and borne of the nature of the holy, chast, and undefiled virgin Mary, and of the same mother hee was so borne, and nourished, as other infants be,

* Mat.1.d.20.21. Luc.1.d.31.35.

* Joh.1.d.29. Heb.4.d.15 and 9.d.14. * sauyng that he was altogether pure and free from all contagion of sinne.

*Ma.* Did God thinke it sufficient once in the olde Testament to haue made promise of this seede?

*Sch.* No. But this most ioyfull promise to mankynde,* which was first made to our parentes, the Lord God dyd oft confirme to their posteritie, to the end that men should haue the greater expectation of the performance of it. For after he had* entred into couenant by circumcision with Abraham and hys seede, hee confirmed hys promyse first to Abraham hymselfe, † then to Isaac hys sonne, and after to Iacob hys sonnes sonne Last of all with most euident oracles vttered* by Moses and hys other Prophetes, he conteyned and maintained the assurednesse of his promise.

* Gen.3.d.14.15

* Gen.17.d.10. † 22.d.18.† 26. & 28.c.14.

* Gen.30.c.15.† 34.& 49. * Psal.89.a.4.c.35. Esa.53.† 54.a.3. and 65.b.9.

*Ma.* What meane these wordes: *To bruise the Serpentes head?*

*Sch.* In* the head of the Serpent his poyson is conteyned, and the substaunce of hys lyfe and strength consisteth. Therefore the Serpentes head signifieth the whole strength, power, and

* Psal.74.f.13. and 104.a.3.4. Eccle.10.b.10. Amos.9.a.3.

kingdome

kyngdome, or rather the tyranny of the deuill the old ſerpent: * all which, Jeſus Chriſt, that ſame ſede of the woman, in whom God hath perfor-med the full ſume of his promiſe, hath ſubdued by the vertue of his death. And ſo in breakyng the ſerpentes hed, he hath reſcued & made free from tyrannie, all them that truſt in hym. For this is it which we here profeſſe in the Crede, that we BELEVE IN IESVS CHRIST THE SONNE OF GOD, that is, that Jeſus Chriſt is the deliuer-er & ſauiour of vs which were holden bond, and faſt tyed with impietie & wickedneſſe, and wrap-ped in the ſnares of eternall death, and holden thrall in foule bondage of the ſerpent the deuill.

* Mat. 1. d. 21. Act. 10. f. 38. Coloſ. 1. d. 13. 2. Tim. 2. d. 26. Heb. 2. d. 14. 15. 1. Joh. 3. d. 6.

*Ma.* It ſeemeth me that thou haſt expounded the name of IESVS with a very playne declaration.

Sch. It is true. For IESVS in Hebrew ſig-nifieth none other, than in Greke SOTER, in Latin SERVATOR, & in Engliſh a SAVIOVR. For they haue no fitter name to expreſſe the force & ſignification therof. And by thys that we haue ſayd, it can not now be vnknowen, why he had this name. For he alone hath deliuered and ſaued them that be his from eternall damnation, where-unto otherwiſe they were apointed. Some other in dede haue taken vpon them this name, becauſe it was thought that they had ſaued ſome mens bodies, * but Jeſus Chriſt alone is able to ſaue both ſoules and bodies of them that truſt in him.

* Mat. 1. d. 21. Act. 4. d. 10. 12. Rom. 5. d. 9. 10. Phil. 2. d. 9.

*Ma.* Who gaue hym this name.

Sch. The Angell by the commaundement of God himſelfe. And * alſo it was of neceſſitie, that he ſhould in dede aunſwere and performe the

* Mat. 1. d. 21. Luc. 1. c. 31. and 2. c. 21.

name that God had geuen him.

*Ma.* Now tell me what meaneth the name of Christ.

*Psal.2.8.6.and 109.8.5. Dan.9.g.24.25. Luc.7.c.16. Act.7.c.37.

Sch. It is as much to say, as * Anointed, wherby is meant that he is the soueraigne kyng, Priest, and Prophet.

*Ma.* How shall that appeare?

*Leui.4.8.5. 1.Reg.16.8.1.b. 21.13. 3.Reg.19.b.15.16

Sch By the holy Scripture, * which both doth applie annointing to these three offices, and doth also oft attribute the same offices to Christ.

*Ma.* Was then Christ annointed with oyle, such as they vsed at creation of kynges, priestes, and Prophetes in old tyme?

*Luc.4.c.18. Act.4.c.27.and 10.f.38. Heb.1.c.9. *Ioh.1.b.14.16.

Sch. No. But with much more excellent oyle, namely * wyth the most plentifull grace of the holy ghost wherewyth he was filled, and * most abundantly endued wyth hys diuine richesse. Of which heauenly anoynting, that outward anoynting was but à shadow.

*Ma.* Obteined he these thinges for him selfe alone, or doth he also geue vs any commodities therby?

Sch. Yea: Christ receiued these thynges of hys father, to the intent that he should communicate the same vnto vs, in such measure and maner as he knew to be most meete for euery of vs.

*Luc.21.c.19. Ioh.1.b.14.16. 2.Cor.1.b.21. Colos.1.b.13. 2.Tim.4.8.8.

For * out of hys fulnesse, as out of the onely, holy, and euer encreasing noble fountayne, we all do draw all the heauenly good thynges that we haue.

*Ma.* Doest thou not then say that Christes kyngdome is a wordly kyngdome?

*Luc.1.b.33. Ioh.18.f.36. Colos.1.b.13.14 2.Tim.4.8.1.

Sch. No: but * à spirituall and eternall kyngdome, that is gouerned and ordered by the word and

and spirit of God, which bryng with them righteousnesse and life.

*Ma.* What fruite take we of this kingdome?

Sch. It furnisheth vs with * strength and spirituall armour to vanquish the flesshe, the world, sinne, and the deuill, the outragious and deadly enimies of our soule: it geueth vs blessed freedome of consciences: finally it endoweth vs with heauenly richesse, and comforteth and strengtheneth vs to liue godlily and holily.

* Rom. 13. b. 12. and. 16. c. 20. 2. Cor. 6. b. 7. and. 10. a. 4. Ephe. 4. b. 8. and 6. b. 11.

*Ma.* What maner of Priest is Christ?

Sch. The * greatest and an euerlastyng Priest, which onely is hable to appeare before God, onely hable to make the sacrifice that God will allowe and accept, and onely hable to appease the wrath of God.

* Psal. 110. b. 4. Heb. 4. b. 14. 15. & 5. b. 6. & 7. a. 3. b. 11. c. 15. 16. 21. 26. and 9. b. 14.

*Ma.* To what commoditie of ours doth he this?

Sch. For * vs he craueth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to hys father. For Christ alone is our Mediator, by whom we are made at one wyth God. Yea he maketh vs as it were * fellow Priestes wyth hym in hys priesthoode, geuing vs also an entrie to hys father that we may with assuredneſſe come into hys presence, and be bold by him to offer vs and all ours to God the father in sacrifice.

* Luc. 2. b. 14. Joh. 14. b. 27. Act. 10. b. 36. Eph. 2. c. 14. 17. Colos. 1. c. 20. 1. Tim. 2. b. 5. Heb. 9. b. 14. 15.

* Rom. 8. c. 14. 15. and 11. a. 1. Gal. 4. a. 1. 6. Ephe. 3. b. 11.

*Ma.* What maner of Prophet is Christ?

Sch. Whereas men did * despise and reiect the prophetes the seruauntes of almighty God, sent before by hymselfe to teach mortall men his will, and had wyth their owne dreames and inuentions darkened and drowned hys holy word, he

* Esay. 15. a. 3. 9. & 21. b. 14. 37. Luc. 11. a. 47. 50. Act. 7. c. 51. 52. Heb. 1. a. 1.

himselfe the sonne of God, the lord of all prophets came downe into thys world, that fully declaring the will of his father, he might make an end of all prophecies and foretellinges. He therfore came* hys fathers embassador and messinger to men, that by hys declaration they myght be brought into the right knowledge of God and into all truth. So in the name of CHRIST are conteined those three offices which the sonne of God receiued of his father and fulfilled, to make vs parteners with him of all the fruite therof.

*Joh.1.a.4.5.8 8.d.16.f.40.and 15.c.15.and 17. a.6.ff.

*Ma.* It seemeth then that in a summe thou sayest thus, that the sonne of God is not only called and is in deede IESVS CHRIST, that is, the Sauiour, King, Priest and Prophet, but also that he is so for vs and to our benefit and saluation.

Sch. It is true.

*Ma.* But sith this honor is geuen to* all the godly, to be called the children of God, how doest thou call Christ the onely sonne of God?

*Joh.1.b.13.14. and 11.g.51. Rom.7.c.16.

Sch. God is *the naturall father of Christ alone, and Christ alone is naturally the sonne of God, being begotten of the substance of the father, and being of one substance with the father. But vs hath God freely through Christ made and adopted his children. Therefore we rightly acknowledge Christ the only sonne of God, sith this honor is by his owne and most iust right due vnto hym: yet the* name of children by right of adoption is also freely imparted to vs through Christ.

*Mat.1.c.15.& 3.b.17. Joh.1.b.14.c.43. and 14.b.10. Heb.1.a.3. and 5.a.5.

*Rom.8.c.17. Gal.4.b.5. Eph.1.a.5. 1.Joh.3.b.1.

*Ma.* Now how doest thou vnderstand that he is our Lord?

Sch.

Sch. For that the Father hath geuen hym * dominion ouer men, angels, and all things, and for that he gouerneth the kingdome of God both in heauen and in earth, wyth hys owne wyll and power. And hereby are all the godly put in minde, that they are not * at their owne libertie, but that both in their bodies and soules, and in their lyfe and death, they are wholly subiect to their Lorde, to whom they ought to be obedient and seruiceable, in all thynges, as most faythfull seruantes.

* Deu.10.c.17. Mat.9.8.6. and 10.8.c.8 28,d.18. Luc.1.d.32. Eph.1.d.10.

* Deu.10.d.12. c.20. Mal.1.8.6.

*Ma.* What followeth next?

Sch. Next is declared how he tooke vpon hym mans nature, and hath performed all thynges needefull to our saluation.

*Ma.* Was it then necessarie that the sonne of God should be made man?

Sch. Yea. For * necessary it was that what man had offended agaynst God, man should abye and satisfie it, which most heauy burden none but * the man Jesus Christ was able to take vp and beare. And other * mediator could there not be to set men at one wyth God, and to make peace betwene them but Jesus Christ both God and man. Therefore beyng made man he dyd as it were put vpon hym our person, that he myght therein take vpon him, beare, performe and fulfill the partes of our saluation.

* Mat.17.d.22. 21.8 20.d.18.19. Job.11.f.50. Rom.5.c.15.8c. 1.Cor.15.c.21. Phil.2.8.6.7. Heb.2.d.9. * Esa.53. * 1.Tim.2.d.5. Heb.9.d.15.and 12.f.24.

*Ma.* But why was he conceiued of the holy ghost, and borne of the virgin Mary, rather than begotten after the vsuall and naturall maner?

Sch. It behoueth that he that should and could satisfie for sinnes, and entierly restore wicked and

damned persons, should not hymselfe * be defiled or blemished wyth any stayne or spot of sinne, but he endewed wyth singular and perfect ryghtuesse and innocencie. Therefore when the seede of man was wholy * corrupt and defiled, it behoued that in conception of the sonne of God there should be the maruellous and secret working of the holy Ghost whereby he myght be fashioned * in the wombe of the most chast and pure virgin, and of her substance, that he should not be defiled wyth the common stayne and infection of mankinde. Christ therefore that * most pure lambe, was begotten and borne by the holy Ghost and the conception of the virgin without sinne, that he myght cleanse, wash, and put away our spottes, who as we were first conceiued and borne in sinne and vncleannesse, so dyd still from thencefoorth continue in vncleane life.

* Job.1.d.25. 1.Cor.5.b.7. Heb.4.d.15. and 9.d.14.

* Gen.6.b.5.6. Psal.14.a.2.3. and 52.a.2. Rom.3.f.10.

* Esa.7.c.14. Mat.1.c.20.23. Luc.1.c.31.d.35.

* Exo.12.a.5. Job.1.d.19.36. 1.Pet.1.b.19. Apoc.14.a.4.

*Ma.* But why is there in this Christian confession, mention made by name of the virgin Marie?

Sch. That he may be knowne to be that * true seede of Abraham and Dauid, of whom it was from God foretolde and foreshewed by the prophecies of the prophetes.

* Gen.22.b.18. Esa.11.a.1. Mat.1.a.1. and 22.b.42. Rom.1.a.2.

*Ma.* By this that hath bene sayd, I perceaue that Iesus Christ the sonne of God did put on mans nature for saluation of men. Now goe forward. What was done next?

Sch. That same most ioyfull and altogether heauenly doctrine of restoring saluation by Christ, which doctrine is in Greeke called *Euangelion*, the Gospell or glad tydinges, * which in olde tyme was disclosed by the holy Prophetes

* Esa.53.foto. and 61.a.1. Jere.33.c.14.

the

the seruauntes of God, * he hym selfe at length the Lord of prophetes Jesus Christ the sonne of God and also of the virgin, euen the same promised seede, hath most clerely taught all men, and * commaunded his Apostles, whom hee chose for that purpose, to teach the same throughout the whole world. * Luc.4.c.18. Act.3.d.22.23.& 7.c.37. * Mat.28.d.18. 19. Mar.16.d.15.

*Ma.* Did he thinke it enough to haue simply and plainely taught this doctrine in wordes?

Sch. No. But, to the end that men should wyth more willyng myndes embrace it, he confirmed and approued the same * with healing of diseases, * chacing away deuilles, and wyth infinite other good deedes, miracles, and signes, wherof * both hys owne lyfe, and the lyfe of his Apostles most innocently and holily ledde, was most plentifull. * Mat.4.d.24.& 8.d.2.d.13.15. * Mat.9.c.18. Act.10.f.38. * Act.1.d.22.& 43.& 3.d.6.& 5.d. 5.c.12.15.16. 19.

*Ma.* But why doth the Creede omit the storie of his life, and passeth streight from his birth to his death?

Sch. Bicause in the Creede are rehearsed onely the * chiefe pointes of our redemption, and such thinges as so properly belong to it, that they conteine as it were the substance therof. * Esa.53.toto. Act.13.d.23.27. &c.

*Ma.* Now tell me the order and maner of his death.

Sch. He was * wickedly betrayed and forsaken of his owne disciples, falsly and maliciously accused of the Jewes, condemned by Pontius Pilate the iudge, cruelly beaten with sore stripes, vilely handled and scorned, haled vp to the crosse and fastened vpon it, and so tormented with all extreme paynes he suffered shamefull and most painefull death. * Esa.53. Mat.26.d.14.& 27.c.16.28.31.34.& Mar.15.toto. Luc.23.toto. Ioh.18.& 19. toto.

Ma. Is this the thanke and recompence they gaue hym for that heauenly doctrine, and for these most great and infinite benefites?

Sch. These thynges verily they dyd to hym for their partes cruelly, maliciously, and wickedly. But he, of hys owne accord and willingly suffered and performed all these thyngs, to the intent with this most sweete sacrifice to appeale his father toward mankinde, and * to pay and suffer the paynes due to vs, and by this meane to deliuer vs from the same. Neither is it vnused amōg men, one to promise, and to be suretie, yea sometyme to suffer for an other. * But wyth Christ as our suretie, so sufferyng for vs, God dealt as it were wyth extremitie of law: but to vs whose sinnes, deseruinges, punishmentes, and due paynes, he layed vpon Christ, he vsed singular lenitie, gentlenesse, clemencie and mercie. Christ therfore suffred, and in suffering ouercame death, the payne appointed by the euerliuyng God for mens offence. Yea and by his death he ouercame, subdued, ouerthrew, and vanquished hym that had the dominion of death, that is * the deuyll, from whose tyrannie and thraldome he rescued vs and set vs at libertie.

Mat. 10.b.18. Mar. 10.f.45. Joh. 10.b.11.c. 15.17.18. Rom. 4.d.25. Colos. 1.c.20.

* Esa. 53. toto. 2. Cor. 5.21. Gal. 1.a.4. Ephe. 1.b.7. Colos. 2.f.14.

* Gen. 43.b.19.c. 24.f.37.g.41.b. 9.c.13. and 44.c. 86.d.13.

Ma. But sith we are neuertheless punished wyth death which dayly hangeth ouer vs, and doe styll suffer the penaltie of our sinne, what frute receiue we of this victorie?

* Act. 10.f.38. Colos. 1.b.13. Heb. 2.b.14.

Sch. Surely most large fruite. For by Christes death it is come to passe that to * the faythfull, death is now not a destruction, but as it were a remouing or chaunging of lyfe, & a very short and

* Luc. 23.f.43. Joh. 11.c.25.26.

sure

sure passage into heauen, whether we ought to folow our guide without feare, which as he was not destroyed by death, so will he also not suffer vs to perishe. Wherefore the godly ought now no more to shrinke or quake * for feare of death, which is to them the refuge from all the labors, cares, and euils of thys life, and their leader to heauen.

* Iob.11.b.11. † Cor.15.c.18. ‡ Thes.4.c.13.14.

*Ma.* Commeth there any other profite to vs by the death of Christ?

Sch. In them that through fayth are of one body with Christ, croked * affections and corrupt desires, which we call the lustes of the flesshe, are as it were crucified with hym, and dye, so as they haue no more dominion in our soules.

* Rom.6.a.4.7. b.11.c.13.b.22. ‡ 8.a.1.2.3.b.10. 11.13. Colo.2.c.13.

*Ma.* Why is the Romane gouernor, vnder whom he suffred, expresly named?

Sch. First the certaine expressing of the persons and tymes bringeth credite to the matter. Secondly the very thing it selfe declareth that Christ tooke our nature vpon hym at hys due tyme, the very time limited and appointed by God, that is, whē the * Scepter was transferred frō the issue of Juda, to the Romanes, and * to forreine kings that held the kingdome of sufferance vnder the Romane Empyre. Moreouer it had been long before foreshewed by God, that Christ should be * deliuered to the Gentiles to execution, & should suffer death by the Judges sentence.

* Gen.49.b.10. Dan.9.g.25. * Luc.2.a.1. ‡.3. a.1. * Psal.2.a.2. Luc.18.f.31.32.& 24.c.25.

*Ma.* Why so?

Sch. He being giltlesse was condemned by the Judges sentence, that he might * before the heauenly iudgement seate acquite and entierly re-

* Esa.53.b.5.9. Rom.5.a.1.c.8. and 8.a.1. 2 Cor.5.b.18.19. 1 Pet.3.b.18.

ctorious that were giltie, whose cause was con-
sidered and condemned by the iudgement of God.
If (I pray) he had been murdered by theeues, or slaine
with sword by priuate men in an vprore or sedi-
tion, such death could haue had no forme of satis-
faction and recompense.

*Mat.17.v.18. 23. Mar.15.b.10 Luc.23.b.14. Joh.18.g.38. Act. But Pilate * did beare witnesse of hys inno-
cencie.

Sch. Pilate did well to beare such witnesse of
hym, * sith he euidently knew hym innocent.
For if he had been giltie, he had not been fit nor
meete to beare & paye the paines of the sinnes of
other, and to appeale God toward sinners. But
the same Pilate accombred with the continuall
and agreable crying out of the Iewes, * and
wery'd and ouercome with their importunate
outcryes, did afterward according to the peo-
pies minde and request condemne innocent
Christ: wherby it is plaine that he was not pu-
nished for hys owne sinnes, * which were none
at all in hym, nor suffered paines due to him self,
but did beare and paye the paines due to mens
wickednesse, not due to hym selfe, which of hys
owne will he tooke vpon hym, suffering for them
by hys willing death, and with hys owne gilt-
lesse blood washing away the spottes of our
offenses.

*Esa.53.a.5. Joh.1.f.29.36. 2.Cor.5.b.18. 1.Pet.2.b.24.

*Mat.17.f.22. Luc.23.b.18.21 23.24.

*Esa.53.a.4.5. 2.Pet.2.b.24. and.3.d.18.

Mar. But for what cause did the people so bitterly
and throughly hate a man of so great and singular
vprightnesse and innocencie?

Sch. The * Priestes, Pharisees and Scribes,
burnyng with the fyre of enuye, when they
could not abyde the face and light of the truth,

*Matth.17.b.18. Mar.15.a.10. *Mat.15.b.8. Luc.20.c.20. Joh.8.c.40. 11.f.47.

incen-

* he cursed the hatred of the vnruyfe multitude a-gayust the refuses and defender of the truth.

Ma. Sith her was condemned by the Iudges sentence, why doest thou say that he dyed of hys owne will?

Sch. If the Pharisees, Scribes, or other Iewes, or they all together, had had power of life and death vpon Christ, they had long before hastened hys death, * for they oftentimes before had conspired hys death and destruction. Then and also where they had determined to deferre the execution till an other tyme, because the feast of * Sweete bread was now at hand, which feast the Iewes were accustomed yerely to kepe holy with most great religiousnesse and solemnitie, they could not bring that intent to passe, but that he suffred euen hard before the feast day at a time most vnseasonable for them, but appointed by God for hys purpose. Whereby sufficiently appeareth, that no gouernance of these things and tymes was in their hand and power, but that of his owne will, not compelled by any force, he suffered hys death for our saluation.

* Mat. 27.c.20. Marc.15.b.11.

* Luc.11.g.53. & 20.c.19. Joh.8.g.59. and 11.g.53.57.

* Mat.26.a.4. Marc.14.a.1.

Esa.53.b.7.d.12. Mat.26.d.2.f. 26.f.53. Joh.10.b.17.

Ma. Why did God specially appoynt that day for his death?

Sch. That by the very time also it might be perceaued, that Christ was that * Paschall Lambe, that is to say, the true Lambe, that should be slaine, and yelde him selfe the most acceptable sacrifice to his father for vs.

* Mat.26.a.2. Luc.22.a.1.7. Marc.14.a.1. 1.Cor.5.c.7. Heb.7.d.27.

Ma. Sith he had the power to choose hys owne death, why would he be crucified rather than suffer any other kinde of death?

* Esa.53.d.12. Mat.26.d.39.42 Marc.15.c.28. Luc.22.d.37. Joh.1.b.14.

Sch. First for his fathers will, wherunto he * conformed him selfe, and which had been long afore in olde tyme vttered and declared by God by so many Prophecies, and Oracles, signes and tokens. Moreouer his will was to suffer all extremitie for vs that had deserued all extremitie. For

* Deu.21.d.23. Gal.3.b.13.

that kinde of death was of all other * most accursed and abhominable, which death yet he chiefly chose to dye for vs, to the entent to take vpon him selfe the greeuous curse, wherein our sinnes had bound vs, and thereby to deliuer vs from the same curse. For all * spitefull handlinges, all

* Esa.53. the whole. Psal.21.a.8.7.c 21.13.95. Mat.26.g.67.& 27.c.21.26.28.d 34.38.c.44 f.48. Phil.2.a.7.8.

reproches and tormentes for our saluation, he compted light and as thynges of nought, and so was contented to be despised, an abiect, and to be accompted the baseste of all men, that he might restore vs, which were vtterly vndone, to the hope of saluation that we had lost.

*Ma.* Hast thou any more to say of the death of Christ?

* Esa.53.a.6. Psal.21.a.1. Mat.26.d.38.& 27.f.46. Luc.22.d.41.

Sch. That Christ * suffered not onely a common death in sight of men, but also was touched with the horror of eternall death: he fought & wrastled as it were, hand to hand with the whole army of hell: before the iudgement seat of God he put hym selfe vnder the heauy iudgement and greuous seueritie of Gods punishment: he was driuen into most hard distresse: he for vs suffred and went through horrible feares, and most bitter greefes of minde, to satisfie Gods iust iudgement in all thinges, and to appease his wrath.

* Esa.53.a.4.5.b. 8. 1 Pet.3.b.18.

For * to sinners, whose person Christ did here beare, not onely the sorrowes and paines of pre-

sent death are due, but also of death to come and euerlasting. So when he did take vpon him and beare both the giltinesse and iust iudgement of mankinde which was vndone and already condemned, he was tormented with so great trouble and sorrow of minde, that * he cryed out, my God, my God, why hast thou forsaken me? *Psal.21.a.16. Mat.27.f.46.

*Ma.* Is not the sonne of God hereby dishonored, and touched with some note of desperation?

Sch. He suffred all these thinges * without any sinne, much lesse did any desperation possesse hys soule. For he neuer ceassed in the meane time * to trust in hys father, and to haue good hope of hys safetie. And being beset round about with feare he was neuer dismayed or ouerwhelmed with sorrow. And * wrestling with the whole power of hell, he subdued and ouercame all the force that stoode against hym, and all the furious and violent assaultes. And all these he tooke vpon hym and vtterly destroyed them. And him selfe remayned neuertheless most blessed, and imparted hys blessednesse to vs that put our trust in him. * For if we had not by this his blessed death obteyned saluation and life, we had all perished for euer in euerlasting death. *1.Pet.2.d.21. *Mat.27.d.46. Luc.23.d.46. Heb.5.b.7. *Ose.13.d.14. 1.Cor.15.b.26.& 54.55. Col.1.c.13.14. 2.Tim.1.c.10. Heb.2.d.14.15. *Ioh.8.d.24. Ephe.1.c.12. Colos.1.c.13. Heb.2.d.14.

*Ma.* But how could Christ being God, haue so great sorrow of minde and fearefulnesse?

Sch. This came to passe according to the * state of hys humane nature, his Godhed in the meane tyme not putting forth the force of hys power. *Mat.26.d.41. Rom.8.a.3. 1.Pet.4.a.1.

*Ma.* Now rehearse me briefly and in a summe these most large benefites which the faythfull receaue of the death of Christ and his most greuous payne.

*Heb.7.d.27.& 9.d.12.& 10.c.12 14.

Sch. Briefely, with the* one onely sacrifice of hys death, he satisfied for our sinnes before God, and appeasing the wrath of God made vs at one with him: with hys bloud, as with* most pure washing, he hath washed and cleansed away all the filth and spottes of our soules: and defacing with euerlastyng* forgetfulnesse the memory of our sinnes that they shall no more come in the sight of God, he hath cancelled, made voyd, and done away the* hand wrytyng wherby we were bound and conuicted, and also the decree by the sentence whereof we were condemned. All these thynges hath he done by hys death, both for the lyuyng, and for the dead* that trusted in hym whyle they lyued. Finally by the strength of hys death he so* budeth and subdueth in them that cleaue wholly to hym by fayth, the lustes which otherwise are vnbrydeled and vncurbed, and so quencheth the burnyng heate of them, that they more easily obey and yeald to the spirit.

*Heb.9.d.14. 1.Joh.1.b.7. Apoc.1.b.5.

*Psa 31.a.1.2. Rom.4.b.7.8. Heb.10.c.17.

*Col.2.c.14.

*Joh.3.c.16.and 11.c.25.26.

*Rom.1.a.4.7.b 11.8c.e.8.a.1.1. 1.b.10.11.&c. Col.2.c.13.

Ma. Why doest thou also adde that he was buried?

Sch. Hys* dead and spirelesse body was layde in graue, that hys death should be more euident, & that all men myght certainly know it. For if he had bin dyd reuiued, many would haue brought his death in debate and question, and so might it seme that it was likely to proue doutfull.

*Esa.53.b.9 Mat.12.c.40.& 27.d.59.60. 1.Cor.15.a.4.5.

Ma. What meaneth that which foloweth of hys descendyng to hell?

Sch. That as Christ in hys body descended into the bowels of the earth, so hys soule seuered from the body he descended into hell: and that therewith also the vertue and efficacye of

hys

hys death so pearced * through to the dead, and to very hell it selfe, that both the soules of the vnbeleuing felt theyr most paynefull and iust * damnation for infidelitie, and Satan him selfe the * prince of hell, felt that all the power of hys tyraunye, and darcknesse, was weakened, vanquished, and fallen to ruine: on the other side, * the dead which, while they liued, beleued in Christ, vnderstoode that the worke of theyr redemption was now finished, and vnderstode & perceyued the effect and strength thereof wyth most sweet and assured comfort.

* 1 Pet.3.d.19.

* Joh.8.d.24.

* 1 Cor.15.g.55. Col.1.c.13.14. Heb.2.d.14.15.

* Joh.5.c.25.& 11.25.26. Rom.14.b.9. Col.1.c.19.20.

*Ma.* Now let vs forward to the rest.

Sch. The thyrd day after * he rose agayne: and by the space of forty dayes oftentymes shewed hymselfe alyue to them that were hys, and was conuersaunt among hys Disciples, eatyng and drynking with them.

* Mat.28.b.6.9. Marc.16.b.6.9. Luc.24.a.6.7.b. 14.15. Joh.20.c.14.d. 19.20.26.& 21.21 4. Act. 1.a.3.4.& 2. d 24.32.

*Ma.* Was it not enough that by hys death we opteine deliuerance from sinne, and pardon.

Sch. That was not enough if ye consider either hym or our selues. For if he had not risen agayne he could not be thought to be * the sonne of God. Yea and the same dyd they that saw it when he hong on the crosse, reproch hym with and obiect agaynst hym. He * saued other (sayd they) hym selfe he cannot saue. Let hym now come downe from the crosse & we will beleue hym. But now rising from the dead, to eternitye of lyfe, he declared a greater * power of hys Godhead, than if in descendyng from the crosse he had fled from the terrours of death. To dye, certaynly is common to all; and though some for a tyme haue a-

* Rom.1.a.3.

* Mat.27.c.40. 41.42. Marc.15.c.30. Luc.23.d.35. 37.

* Rom.1.a.4.

* Heb.9.a.27.

uoyded death intended agaynst them, yet to lose or breake the bondes of death once suffered, and by hys owne power to rise aliue agayne, that is the proper doing of the onely sonne of God Jesus Christ the author of lyfe, by which * he hath shewed hym selfe the conquerer of sinne & death yea and of the deuill him selfe.

*Rom.1.8.4.§ 6 8.4.9.§.14.b.9. 1.Cor.15.9.54. 55.57. Eph.1.b.20. Col.1.c.17.18. 1.Joh.3.b.8 Heb.2.b.14.

*Ma.* For what other cause rose he agayne?

Sch. That the Prophecies of * Dauid & of other holy Prophets might be fulfilled, which told before, that neither hys body should bee touched with corruption, nor hys soule be left in hell.

*Psal.15.b.10. Mat.12.b.40. Act.2.b.26.31.

*Ma.* But what profites bringeth it vnto vs, that Christ rose againe?

Sch. Manifold and diuers. For therof commeth to vs * righteousnesse, which before we lacked: thense commeth to vs endeuour of * innocencie, which we call newnesse of life: thense commeth to vs power, vertue, and strength to liue well and holily: thense haue we hope that * our mortall bodyes also shall one day bee restored from death and ryse whole againe. For if Christ hym selfe had been * destroyed by death, he had not been our deliuerer. For what hope of saftie should we haue had left by hym that had not saued hym selfe? It was therefore meete for the person which the Lord did beare, and a necessary helpe for vs to saluation, that Christ should * first deliuer hym selfe from death, and afterward that hee should breake and pull in sunder the bandes of death for vs, & so that we might set the hope of our saluation in his resurrection. For it can not be, * that Christ our head rising agayne should

*Rom.4.b.25.

*Rom.6.8.5.b. 11.12.13. Colos.3.8.1.2.

*Joh.11.c.25. Rom.8.b.11. 1.Cor.15.c.20. 21.22.

*1.Cor.15.c.13. 14.16.

*Rom.8.b.11. 1.Cor.15.b.11. 12.b.20.21. 2.Pet.1.8.3.

*Eph.1.b.22.§ 4.c.15.16.§ 5.b. 23. Colos.1.b.18.

should suffer vs the members of hys body to bee consumed and vtterly destroyed by death.

*Ma.* Thou hast touched, my childe, the principall causes of the Resurrection of Christ. Now would I heare what thou thinkest of his ascending to heauen.

Sch. He being couered with a cloud spred about him, in sight of hys Apostles * ascended vnto heauen, or rather aboue all heauens, where he sitteth on the right hand of God the father. * Mar.16.d.19. Luk.24.g.51. Act.1.b.9.10.

*Ma.* Tell me how this is to be vnderstood.

Sch. Plainly, that Christ * in his body ascended into heauen, where he had not afore been in hys body, and left the earth where he had afore been in hys body. For in hys nature of Godhead, which filleth all thinges, both he euer was in heauen, and also with the same, and with hys spirite, * he is alway present in earth with hys Church, and shall bee present till the end of the world. * John.14.c.19. & 16.b.10.c.16. d.28. * Math.28.c.20. and 28.d.20.

*Ma.* Then thou sayest that there is one maner of hys Godhed, and an other of his Manhode.

Sch. Yea forsooth, Maister. For we neither make of hys Godhed a body, nor of hys body God. For his Manhode is * a creature, his Godhed not created. And the holy Scriptures witnesse that his * Manhode was take vp into heauen, and abydeth in heauen: but * hys Godhed is so euery where, that it filleth both heauen and earth. * Esa.7.c.14. Mat.1.a.2.d.23. Luk.2.a.7.f.40 g.52.53. Joh.1.a.3.b.14. Gal.4.a.4. * Mark.16.d.19. Luk.24.g.51. Act.1.b.9.10. and 3.d.21. Eph.4.b.10. * Joh.1.a.3. and 16.c.15. 1.Cor.15.d.28. Eph.1.b.23. Col.1.c.16.17.

*Ma.* But doest thou say that Christ is in any wise present with vs in body?

Sch. If we may liken great thinges to small, Christes body is so present to our fayth, as the

Sunne when we see it, is present to our eye. For no one thing subiecte to our senses cōmeth more nere to the likenesse of Christ, than the Sunne: which though it still abyde in the heauen, and therefore in very deede toucheth not the eye, yet the body of the Sunne is present to the sight, notwithstanding so great a distance of place betwene. So the body of Christ, which by hys ascending is taken vp from vs, * and hath left the world and is gone to hys father, is in deede absent from our senses: yet our fayth is *conuersant in heauen, & beholdeth that Sonne of righteousnesse, and is verely in presence with it there present, like as our sight is present with the body of the Sunne in the heauen, or as the Sunne is present with our sight in earth. Moreouer as the Sunne is with hys light present to all thinges, so is also Christ with hys Godhed, spirite, and power, * present to all and filleth all.

*Ioan.14.c.19. & 16.b.10.d.28.

*Act.7.g.55. Col.3.a.1. Heb.4.d.16. and 10.d.28.and 11. a.1.f.

*Matth.28.d.20 1.Cor.15.d.28. Eph.1.d.23. Col.1.c.17.18.

*Ma.* Now as touching Christ, what doest thou chiefely consider in his ascending and sitting at the right hand of his father?

Sch. It was meete, that Christ, which from the hyest degree of honour and dignitie, had descended to the basest estate of a seruaunt, and to the reproche of condemnation and shamefull death, should on the other side obteine most noble glory and excellent estate, euen the same which he had before, that hys glory and maiestie might in proportion aunswere to hys baseneſſe and shame. Which thing S. Paule also writing to the Philippians, doth most plainly teach. * He became (sayth he) obedient vnto the death, euē the death of the Crosse. And therefore God made hym the

*Phil.2.b.8.9. 10. Eph.1.d.20.21. Col.1.c.18. Heb.2.b.9.

head

head of the Chirch, auaunced hym aboue all principalities, endowed hym with the dominion of heauen and earth to gouerne all things, exalted hym to the hyest heighth, and gaue hym a name that is aboue all names, that at the name of IESVS euery knee should bowe, both of things in heauen, earth, and hell.

*Ma.* Whē thou nameſt the right hand of God, and ſitting, doeſt thou ſuppoſe and imagine that God hath the ſhape or forme of a man?

Sch. No forſoth, maiſter. But becauſe we ſpeake of God among men, we do in ſome ſort after the maner of men, expreſſe thereby how Chriſt hath receaued the kingdome geuen hym of his father. For * kings vſe to ſet thē on their right hands to whom they vouchſafe to do hyeſt honor, & make lieutenantes of their dominion. Therfore in theſe wordes is meant that God the father * made Chriſt hys ſonne the head of the Chirch, and that by hym hys pleaſure is to preſerue them that be his, and to gouerne all thinges vniuerſally.

* 3. Reg. 2. c. 19. Pſal. 110. a. 1. Mat. 20. c. 21.

* Eph. 1. d. 22. & 4. c. 15. 16. & 5. d. 23. Col. 1. d. 18.

*Ma.* Well ſayd. Now what profite take we of hys aſcending into heauen, and ſitting on the right hand of his father?

Sch. Firſt Chriſt, as he had deſcended to the earth, as into baniſhment, for our ſake, ſo when he went vp into heauen hys fathers inheritance, he entred in our name, * making vs a way and entry thether, and opening vs the gate of heauen which was before ſhut againſt vs for ſinne. For ſith Chriſt our hed hath caryed with him our fleſhe into heauen, * he ſo mighty and louing a head, will not leaue vs for euer in earth that are members of hys body. Moreouer * he being preſent

* Ioh. 14. a. 2. 1. Co. 5. a. 1. Eph. 2. d. 18. Heb. 10. d. 19. 20. 21.

* Ioh. 17. d. 24. Eph. 1. d. 22. 23. & 4. c. 15.

* Ioh. 16. d. 26. Rom. 8. f. 34. Heb. 7. d. 25. & 9. g. 24. 1. Ioh. 2. a. 1.

sent in the sight of God, & commending vs vnto hym, and making intercession for vs, is the patrone of our cause, who being our aduocate our matter shall not quaile.

*Ma.* But why did he not rather tarye with vs here in earth?

*Joh.14.d.31. and 17.a.4.and 19.f.30.

Sch. When he had fully performed * all thinges that were appointed hym of hys father and which belonged to our saluation, he neded not to tarry any longer in earth. Yea also, all those thynges he doth being absent in body, which he should do if he were bodily present, he preserueth, comforteth and strengtheneth, correcteth, restraineth, & chasteneth. Moreouer, as he promised, *he sendeth downe hys holy spirite from heauen into our hartes, as a most sure pledge of hys good will, by which spirite he bringeth vs out of darknesse and myst into open light, he geueth sight to the blindnesse of our mindes, he chaceth sorrow out of our hartes and healeth the woundes thereof, and with the * diuine motion of hys spirite hee causeth that looking vp to heauen we raise vp our mindes and harts from the ground, from corrupt affections and from earthly things vpward to the place where Christ is at the right hand of hys father, that we thinking vpon and beholding thynges aboue and heauenly, and so raysed vp and of vpright minde we contemne these our base thynges, lyfe, death, richesse, pouertye, and with loftye and hye courage despise all worldly thyngs. Finally this may be the summe, that Christ sitting on the right hand of God doth with hys * power, wysedome, and prouidence, rule and dispose the world, moue, gouerne and

*Joh.14.b.16.d. 26.and 16.a.7. c.13. Rom.5.a.5.and 8.b.9.c.16. 2.Cor.1.a.4.&c. 2.Cor.1.a.11. Eph.1.b.17.

*Rom.8.a.4.&c. Col.3.a.c.2. Eph.4.b.22.30.

*Math.28.d.18. Luk.1.d.33. Joh.17.a.2. Eph.1.b.20.21. Phil.2.b.9.10. &c.

and order all thynges, & so shall do, till the frame of the world be dissolued.

*Ma.* Sith then Christ being in hys body taken vp into heauen, doth yet not forsake hys here in earth, they iudge very grossely that measure hys presence or absence by hys body onely.

Sch. Yea truely. For thynges that are not bodily, can not be subiect to sense. Who euer saw hys owne soule? No man. But what is present, what nerer, what closer ioyned, than euery mans soule to hym selfe? * Spirituall things are not seen but with the eye of the spirite. Therfore who so will see Christ in earth, let hym open hys eyes, not of hys body, but of hys soule and of fayth, and he shall see hym present whom the eye seeth not. * Ioh.8.g.58. and 14.c.21. Col.3.a.1. Eph.1.d.17.18.

*Ma.* But with whom doth fayth acknowledge that he is peculiarly and most effectually present?

Sch. The eyesight of fayth shall espye hym present, yea and in the middest, whersoeuer * two or three are gathered together in hys name: it shall see hym present with them that be hys, that is, with all the true godly, euen to the end of all worldes. What sayd I? it shall see Christ present, yea euery godly person shall both see and feele hym dwelling in hym selfe, euen as hys owne soule. For he * dwelleth and abydeth in that mans soule that setteth all hys trust and hope in hym. * Matth.18.c.19. 20. and 28.d.20. Ioh.14.b.18.21. * Ioh.14.c.23. Eph.3.b.16.17. Col.3.b.11.

*Ma.* Hast thou yet any more to say hereof?

Sch. Christ by ascending and sitting on the right hand of hys father, hath remoued, and throughly rooted vp out of mens hartes * that false opinion, which sometyme hys * Apostles them selues had * Luk.2.a.13. and 17.c.20.21. Ioh.6.b.15. * Matth.20.c.21. Luk.24.b.21. Act.1.a.6.

had conceaued, namely that Christ should reigne visible here in earth, as other kinges of the earth
*Joh.18.g.36. and worldly princes do. The Lord would * pull thys error out of our mindes, and haue vs to thinke more lyely of hys kingdome. Therefore hys will was to be absent from our eyes & from
*Eph.1.d.18. Col.3.a.1.2. all bodily sense, that by thys meane our * fayth may be both stirred vp and exercised to beholde hys gouernance and prouidence that is not perceaued by bodily sense.

*Ma.* Is there any other reason why he withdrew him selfe from the earth into heauen?

*Math.28.d.18. 1.Cor.15.b.24. 25.27.28. *Rom.14.b.9. Phil.2.b.9.10. Sch. Sith he is prince not of some one land *but of all landes of the world, yea and of * heauen also, and Lord both of quicke and dead, meete it was that he should gouerne hys kingdome in order vnknowen to our senses. For if he should be within the reach of sight, then must hee needes
*Luk.17.c.20. 21. change place & seate, and *be drawen now hether now thether, and now & then remoue into sondry contreyes, to do hys affayres. For if in one moment of time he were euery where present with all men, then should he seeme not to be a man but some ghost, and not to haue a very body but imaginatiue, or (as Eutiches thought) that his body was turned into his Godhed, that it might be thought to be euery where. Whereof would byandby arise infinite false opinions, all which he hath driuen away with carying his body vp whole into heauen, and hath deliuered mens mindes from most foule errors. Yet in the meane tyme, though he be not seen of vs, he wonderously * ruleth and gouerneth the world, with most hye power and wisedome. It is for men to gouerne

*Math.28.d.3. Phil.2.b.9.10. Apo.12.b.15.

nerne & order their common weales after a certaine order of men, but for Christ, that is, the sonne of God, to do it after the maner of God.

*Ma.* Thou hast touched certain of the chiefe of the infinite, & vnmeasurable benefites, the fruite wherof we receaue by the death, resurrection, and ascension of Christ: for the whole can not be conceaued by the minde and hart of mā, much lesse in any wise be expressed with wordes & vtterance. But yet thus farre will I trye thy conning in thys matter, to haue thee set me out briefly & in a summe the chiefe principall pointes wherunto all the rest are referred.

Sch. Then I say, that both of these and of the other doinges of Christ we take two kindes of profite. The one, that what soeuer thinges he hath done, he hath done them all for our benefite, euen so farre as that they be * as much our own, so that with stedfast and liuely fayth we cleaue vnto them, as if we our selues had done them. He was crucified, and we also are crucified with hym, and our sinnes punished in hym. He dyed and was buryed, we also together with our sinnes are dead and buried, and that so as all the remembrance of our sinnes is for euer forgotten. He rose from death, and we also are risen agayne with hym, being so made partakers of hys resurrection and life, that from thence forth death hath no more dominion ouer vs. * For in vs is the same spirite which raised Jesus Christ from the dead. Finally, beside that since his ascension, we haue most abundantly receaued the * giftes of the holy Ghost, he hath also lifted and caryed vs vp into heauen with hym, that we might as it were with our head, take possession therof. These

* Esa. 9. b. 6. 1. Cor. 13. f. 48. 49 Rom. 6. b. 6. 7. &c. and 8. f. 32. & 13. d. 14. Gal. 2. d. 20. & 3. d. 17. Heb. 3. c. 14. & 10 c. 17.

* Rom. 8. b. 11.

* Eph. 4. b. 8.

thinges in deede are not yet seen, * but then shall they be brought abrode into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortall glory, shall shew hym selfe openly to all men.

*Job.8.b.12. Rom.8.c.24. 1.Cor.1.d.30. Col.1.a.5. and 2.a.3.and 3.a.4. b.11. 1.Pet.1.a.4.

*Ma.* What maner of profite is the other which we receaue of the doinges of Christ?

Sch. That Christ hath set him self for * an examplar for vs to follow, to frame our life accordyng therunto. Where Christ dyed for sinne, and was buryed, he but once suffered the same. Where he rose agayne and ascended into heauen, he but once rose agayne, and but once ascended, he now dyeth no more, but enioyeth æternall lyfe, and reigneth in most hye and euerlasting glory. So * if we be once dead & buried to sinne, how shall we hereafter liue in the same? If we be risen agayne with Christ, if by assured fayth and stedfast hope we be conuersant with hym in heauen, then ought we from hence forth to bend all our cares and thoughtes vpon heauenly, diuine, and æternall thinges, not earthly, worldly, and transitory. And as we haue * heretofore borne the image of the earthly man, we ought from hence forth to put on the image of the heauenly man, quietly and patiently bearing, after his example, all sorrowes and wronges, and following and expressing hys other diuine vertues so farre as mortall men be able. And whereas Christ our Lord neuer ceasseth to do vs good, continually to entreate for and to craue hys fathers mercy for vs, to geue vs hys holy spirite, and wonderfully and continually to garnish his Church with most

*Job.13.b.15. 1.Pet.2.d.21. 1.Joh.2.a.6.

*Rom.6.a.2.3. c.10. Gal.2.b.19. Col.2.d.20. and 3.a.1. 2.Tim.2.b.11.

*Rom.8.f.10. 1.Cor.15.f.47. 48.49.

most liberall giftes, it is meete that * we in like maner with our whole endeuour should helpe our neighbour, and that we be bound to all men in most streight bondes of loue, concorde, & most nere frendship so much as shall lye in vs, and so to be * wholly framed after the maners of Christ as our onely exemplar.

*Iob.13.b.18. and 15.b.11. Epye.5.8.1. Heb.12.d.14.

*Gal.1.d.10. 1.Cor.2.d.11. 1.Joh.2.a.6.

*Ma.* Are we not also hereby put in minde of our dutie toward Christ?

Sch. We are in deede admonished that we *obey and follow ỹ will of Christ, whose we are wholly, and whom we profesſe to be our Lord: that we so agayne on our part and with all our affection loue, esteeme, & embrace Christ our Sauiour which shewed vs such deare loue while we were yet his enemyes, as hys most entier loue toward vs could not possibly be encreased: that we holde Christ dearer vnto vs than our selues: that to Christ, which hath so geuen him selfe wholly to vs, * we agayne yelde our selues wholly and all that is ours: that we esteem richesse, honors, glory, our countrey, parentes, children, wiues, and all deare pleasant and delitefull things, of no value in cõparison of Christ, and accompt light and despise all dangers for Christ: finally that we lose our life and our very soule, rather than forsake Christ and our loue and dutie toward hym. For happy is the death that being due to nature, is chiefly yelded for Christ, for Christ I say, which offred and yelded him selfe to willing death for vs, and which being the author of life both will and is able to *deliuer vs being dead from death, and to restore vs to life.

*Rom.5.b.8.10. 2.Cor.5.d.15. 1.Thess.5.b.10.

*Mat.10.d.39. 37. and 16.d.25. Luk.9.f.23.24. and 14.f.26.

*Iohan.8.d.35.

*Ma.* Goe forwarde.

Sch. We are furthermore taught, purely & sincerely to worship Christ the Lord now reigning
*Mat.15.a.3.6.8.9. in heauen, not with any *earthly worship, wicked
Iob.4.d.11.12. traditions, and colde inuentions of men, but
*Iob.4.c.13.14. with heauenly and *very spirituall worship, such as may best beseem both vs that geue it, and him that receaueth it, euen as he honored and honoureth hys father, seing that all in one we geue the
*Iob.5.d.23. same honor to his father. For he that *honoreth Christ, honoreth also his father, whereof he him selfe is a most sure and substantiall witnesse.

*Ma.* Now I would heare thee tell me shortly what thou thinkest of the last iudgement and of the end of the world.

*Math.24.c.29.30.and 25.c.31. Sch. Christ shall come *in the cloudes of the heauen, with most hye glory, and with most honourable and reuerend maiestie, wayted on & beset
1.Cor.15.g.52. 1.Thes.4.d.16. with the company and multitude of holy Angels. And at the horrible sound, & dreadfull blast of trumpet, all the dead, that haue liued from the creation of the world to that day, shall rise againe with their soules and bodyes whole and perfect:
*Rom.14.b.10.12. 2.Cor.4.a.4.5. 2.Cor.5.b.10. and shal *appeare before his throne to be iudged, euery one for him selfe, to geue accompt of their life, which shall be examined by the vncorrupted and seuere iudge according to the truth.

*Ma.* But seing the day of iudgement shall be in the end of the world, and death is limited and certainly appointed for all, how doest thou in the Creede say that some shall then be quicke or aliue?

*1.Cor.15.g.51. 1.Thes.4.d.17. Sch. S. Paule teacheth *that they which then shall remaine aliue, shall sodeinly be changed and
*1.Cor.15.c.42.43.g.53.54. Phil.3.d.21. made new, so that the * corruptiõ of their bodies being taken away, and mortalitie remoued, they

shall

shall put on immortalitie. And this change shall be to them in stede of a death, because the ending of corrupted nature shall be the beginning of a nature vncorrupted.

*Ma.* Ought the godly at thinking vpon this iudgement be striken and abashed with feare, and to dread it, and shrinke from it?

Sch. No. For he shal geue the sentence, which was once by the iudges sentēce condēned for vs, to the end that we comming vnder the greuous iudgement of God, should not becōdemned, but acquited in iudgement. He I say shall pronounce the iudgement in whose fayth and protection we are, and which hath taken vpon hym the defence of our cause. Yea * our consciences are cherefully stayed with a most singular comfort, and in the middes of the miseryes and woes in this life, do leape for ioy that Christ shall one day be the iudge of the world. For vpon thys hope we chiefly rest our selues, that thē at last we shall with vnchangeable æternitie possesse that same kingdome of immortalitie & euerlasting life, in all partes fully and abundantly perfect, which hetherto *hath been but begon, & which was ordeined & appointed for the childrē of God before the foundations of the world were laid. But the* vngodly, which either haue not feared the iustice & wrath of God, or haue not trusted in hys clemencie & mercy by Christ, and which haue persecuted the godly by land & sea, and done them all kindes of wrong, and slaine them with all sortes of tormentes and most cruell deathes, shall with Sathan and all the deuills, be cast into the prison of hell appointed for them, the reuenger of their wickednesse

* Rom.8.c.9.23. 8.38.39. 1.Cor.1.b.7. Phil.3.d.20. Tit.2.d.13. 2.Pet.3.c.12.

* Math.25.g.34. 1.Cor.13.c.9.10. and 15.f.42.43.&. 53.54.

* Math.2.b.12. and 22.b.13. and 25.c.30.41. Heb.10.c.26.27 Iude.6.7.8. Apoc.14.b.10.11. and 19.d.20. and 20.c.10 d.14. and 21.c.8.